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UNIVERSAL BROTHERHOOD

A MAGAZINE

DEVOTED TO THE BROTHERHOOD OF HUMANITY
THE THEOSOPHICAL MOVEMENT.

PHILOSOPHY · SCIENCE · AND · ART.

FOUNDED · IN · 1886 · UNDER · THE · TITLE · OF · THE · PATH · BY ·
· WM · Q · JUDGE ·



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Mrs. Katherine A. Tingley, Mr. E. A. Neresheimer, Editors.

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"Universal Brotherhood"

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FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

KATHERINE A. TINGLEY } EDITORS.
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The demonstration of these broad ideas from the Ethical, Scientific and Practical points of view will prove that there is much agreement between these systems on this topic, and that it is an underlying ground-work by means of which all Religions and all Philosophies agree also.

This magazine will endeavor to show the great similarity between the Religions of the world, in their fundamental beliefs and doctrines as also the value of studying other systems than our own.

A sound basis for ethics should be found.

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"Leave to the diamond its ages to grow, nor expect to accelerate the births of the eternal."—EMERSON, *Essay on Friendship*.

UNIVERSAL BROTHERHOOD

VOL. XIII.

AUGUST, 1898.

No. 5.

PHILOSOPHY AFTER THE DEATH OF HYPATIA.

BY ALEXANDER WILDER, M. D.

HISTORIANS seem to have regarded the murder of Hypatia as the death-blow to Philosophy at Alexandria. Professor Draper characterizes it as a warning to all who would cultivate profane knowledge. "Henceforth," he adds, "there was to be no freedom for human thought. Every one must think as the ecclesiastical authority bade him."

Certainly the Patriarchs at the Egyptian metropolis had spared no endeavor, however arbitrary, to engraft their notions upon the Roman world, and to bring about uniformity of religious belief. The doctrine of the Trinity had been officially promulgated by the Council at Nikaia. The orthodox Homooisians had been engaged for a century in a mortal struggle for supremacy with the heretic Homooisians. Men murdered one another upon the religious issue of *homoian* and *tauto*. The nitre-fields abounded with monks as numerous as frogs, and ready at summons to seize their weapons and do any violence to promote the cause of the Prince of Peace. Theodosios the Emperor had proclaimed Christianity as the religion of the Court and Empire, and made Sunday the sacred day of the newer faith. Egypt surpassed all other countries in religious fanaticism, and Gregory of Nazianzen praised

it as the most Christian of all, and teaching the doctrine of the Trinity in its truest form. The former worship was forcibly suppressed. The patriarch Theophilus closed the Cave of Mithras, desecrated the temple of Serapis and destroyed its magnificent library of seven hundred thousand scrolls.

The Egyptian learning was denounced and interdicted, but such Egyptian customs and notions as had been deeply infix in the regard of the illiterate commonalty, were transferred with the necessary modifications into the creed and liturgy of the church. The attempt was made to substitute burial as a Christian usage for the ancient practice of mummifying the bodies of the dead. The goddess Isis, the "Great Mother" of the former faiths, became Mariam Theotokos, Mary the Mother of God, and her worship established beside that of the Trinity. The distinction of clergy and laity which was before unknown, was now introduced. Such Egyptian customs were also adopted by the priests as the shaving of the head, the celebration of Twelfth Night, the burning of candles around the altars and robing in white surplices. Relics of saints were exhumed with which to work miracles. The break with "paganism" was thus made less marked.

Another dogma was hatched from the

slime of the Nile. Setting aside the spiritual conception of the Supreme Being, it was taught that God was anthropomorphic, a person in shape like a man. The patriarch adopted the new doctrine, and seems to have enforced its general acceptance by the aid of an army of soldiers and monks, who drove the other party from the country.

The Catechetical School, which had been established and sustained by Clement, Origen and others of superior scholastic attainment was in the way of the new form of religious progress. The ignorance and fanaticism that reigned in Upper Egypt and Mount Nitria, repudiated utterly the learning of the teachers at Alexandria. The patriarch took sides with the larger party, which was sure to be better fitted to his purposes, the Catechetical school was closed, and the Arian church-buildings were seized by the partisans of the patriarch.

Cyril succeeded to Theophilus and maintained the same policy. He had no sooner seated himself in the archi-episcopal chair than he set himself at the suppressing of rival religious beliefs. The Novatians were first assailed, and after that the Jews were driven from Alexandria. The learning of the city was now in the hands of the adherents of the former worship, and Hypatia was teaching in the School of Philosophy. The next step to be taken was to put her out of the way, and her murder was the one infamous act which placed a lasting stigma upon the reputation of the unscrupulous ecclesiastic. His whole career was characterized by kindred enormities.

In the French Revolution of 1793, one faction had been no sooner exterminated than another as formidable appeared in the ranks of the victorious party. The course of affairs in Egypt at this period was in strict analogy. The Arians who were suppressed at Alexandria, found protection in the camp of the army, and flourished for many years. They dedi-

cated a church at Babylon to their murdered bishop, now St. George of England, and the country abounded with pictures on the walls of the churches representing him as slaying the Dragon of Athanasian error. About this time Eutyches, of Constantinople, a partisan of Cyril, was excommunicated by a Council for teaching that Jesus Christ had only one nature, that of the Logos incarnate, and therefore his body was not like that of other men. The Egyptian church took up the controversy and was condemned by the Council of Chalcedon. This separated Egypt from the Catholic Church, and brought the religious war into geographic lines.

While these things were going on, the Nubians overran Upper Egypt. It had been confidently affirmed that under the forceful measures that had been employed, the old worship had been effectually suppressed. Now, however, it sprang up anew. Large numbers of monks, and others who had professed Christianity, now took part at the rites of Isis and Serapis. This was all within seventy years after the decree of Theodosius, and less than forty years after the death of Hypatia.

There were troublous times over the whole Roman world. The change of religion had by no means strengthened the Empire, either politically or morally. It had been followed instead, by incessant rivalries of the clergy, and innumerable religious broils, all of which tended to weaken the imperial authority. The ill-governed provinces revolted, and the various peoples and tribes from Northern Europe swarmed over the Southern countries, and even into Africa. After Vandals, Goths and Allemans, came the Huns, most terrible of all. Attila carried devastation close to the walls of Constantinople and then into the heart of Italy. There he died in the year 453.

The School of Philosophy at Alexandria had still continued its work. Like

the flexible reed, it had bent as the storm passed over it, and then risen from the earth erect as ever. The extinguishing of one luminary had not utterly darkened its sky, but only served to reveal the presence of other stars that had not been observed before. Severe as was the shock from the murder of the daughter of Theon, there were others to occupy the place acceptably in the lecture-room.

Syrianus was the principal teacher. He was learned and profound; and his lectures were frequented from all regions of Western Asia. He was an indefatigable writer, and produced extensive expositions and commentaries upon the doctrines of Plato and Pythagoras. His works, however, have been left untranslated. He wrote a commentary on the *Metaphysics* of Aristotle, of which there is a Latin version, and controverts the objections of that philosopher. He was a zealous Platonist, and at the same time he regarded the writings of Plotinus and Porphyry with a veneration similar to that which he entertained for Plato himself.

Among the students who attended his lectures were Moses, of Chorenê, and two others from Armenia. Isaac, the patriarch of that country and Mesrobes, a statesman of great learning, had planned the forming of an Armenian alphabet after the plan of the Greek. Heretofore, writing had been done sometimes with Greek letters, sometimes with Persian, and sometimes with Aramaic or Chaldaean. Under such conditions a high degree of enlightenment was not easy to maintain. The Alexandreian text of the Bible was regarded by them as the authentic version. The translation in their possession had been made from the Hebrew or Aramaic, and was written in Aramaic letters. They resolved to have a new Armenian version from the text which they regarded as the genuine original. Moses and his companions were accordingly sent by them to Alexandria, as being the first school of

learning in the Roman world.

The young men, of course, were Christians, and likewise admirers of the Patriarch. They were too sagacious, however, not to be aware that the knowledge of the Greek language in its purity was not to be had from Cyril and his ill-taught associates. They accordingly joined the Platonic School and became pupils of Syrianus. Under his tuition they made remarkable proficiency in the several departments of Greek literature. Not only were they able to make the desired new translation of the Bible, but they extended their labors to the writings of different classic authors. As a result of this, Armenia became a seat of learning. It held this distinction until the next conquest. The history of Armenia which was written by Moses of Chorenê is a monument of learning and accuracy.

Shortly after this, Syrianus left Alexandria. The Platonic School at Athens, at which Hypatia and Synesios had been students, was now enjoying a fair degree of prosperity. Its conductors extended an invitation to Syrianus to remove to that city and become its leader. Alexandria was fast losing its reputation as a literary metropolis. The invitation was accepted, and from this time the later Platonism made its home in the city of the former Akademeia.

In the meanwhile a vigorous attempt was made to establish a Peripatetic School of Philosophy at Alexandria. Olympiodoros, a native of Upper Egypt, was the founder. He possessed excellent literary ability and composed several works; among them commentaries upon the writings of Aristotle, a treatise upon the *Sacred Art of Alchemy*, a history, and several other works that are now lost. His endeavors to establish a new Lyceum, however, were not very successful. It was true that after the closing of the Catechetical School, there had been a turning of attention to the doctrines of Aristotle; and these have since been in high

favor in the Roman Church. But there had been set up partisan lines at Alexandria between adherents of the old worship and the new, and Alexandrian Christians were hardly willing to sit at the feet of a teacher, however excellent, who did not subscribe to the formulas of doctrine promulgated by the Council of Nikaia.

Very little of the literature of that period has been preserved to the present time. One cause, doubtless, was the bigotry and intolerance of Emperors and prelates, who required all books to be destroyed which they did not approve. Another was the increasing indifference to classic learning and literary attainment. This certainly was the fact in Egypt. The arts in which that country had formerly excelled were now passing utterly out of knowledge.

The skill in preparing of papyrus was almost wholly lost. There were eight different kinds of this article. The hieratic was the best, and was used for the sacred books at the Temples, and for the scrolls in the Great Library. Two more kinds, equal to it in value, were devised in the reign of the Emperor Octavianus; and there were two cheaper kinds sold in Rome. The Saitic papyrus was of inferior quality and was sold by weight. There were now other kinds made at Alexandria after what were considered improved methods, which, nevertheless, like the cheap paper of our modern time, soon fell to pieces. Every book written upon it has perished. No book which was written between the third and eleventh centuries of the present era has remained, except those which were written upon vellum or parchment. Hence we know little more of the philosophers of Egypt. A literature which cannot be preserved becomes speedily a dead literature, and a people without a literature is barbarous.

There was, however, one distinguished pupil in the School of Olympiodoros who was destined to outshine those who had

gone before him. Proklos, the son of an Asian of the city of Xanthos, in Lykia, came to Alexandria to pursue his studies. He omitted no opportunity to perfect himself in liberal knowledge. Besides attending at the lectures of Olympiodoros, he also received instruction in mathematics from Hero, rhetoric from Leonas, general knowledge from Orion, a native Egyptian of sacerdotal lineage, and in the Latin language at the Roman College. He was also in familiar relations with the principal men of learning at Alexandria. He appears to have been unfavorably impressed by what he witnessed of the social and religious influences prevalent in the city. He removed to Athens, and became the pupil of Syrianus and Asklepigenia, the daughter of Plutarch. So broad and profound was his learning that Syrianus named him as his own successor in the School of Philosophy.

At the age of twenty-eight he produced his masterpiece, the *Commentary on the Timaios of Plato*. Only five books of this work remain; the others are lost. He also wrote a *Commentary on the First Alkibiades*, a treatise on the Platonic Theology, *Theologic Institutes*, a Grammatic Chrestomathy, and *Eighteen Arguments against the Christians*; also Hymns to the Sun, to the Muses, two to Aphrodite, one to Hekatê and Janus, and one to Athena.

Proklos was thoroughly proficient in the Oriental Theosophy. He considered the Orphic Hymns and the *Chaldean Oracles* as divine revelations. He had the deepest confidence in his own sacred calling and office. He regarded himself as the last link in the Hermaic chain, the latest of the men set apart by Hermes, through whom, by perpetual revelation, was preserved the occult knowledge signified in the Mysteries.

He could not conceive of the Creation of the Universe by arbitrary fiat, and excepted to Christianity because it was unphilosophic in respect to this subject.

He believed the utterance of the Chaldaean Oracles in the matter: That prior to all things is the One, the Monad, immovable in ever-being. By projecting his own essence, he manifests himself as Two—the Duad—the Active and Passive, the Positive and Negative, the essence of Mind and the principle of Matter. By the conjoining of these two the cosmos or universe emanates with all things that pertain to it.

Proklos, however, did not teach that evil was of or from matter, but consisted in an arresting or constraining of energy in its legitimate action.

He inculcated the harmony of all truth, and endeavored accordingly to show that there was a direct and vital connection between every teacher, however much they might seem to differ. There was really an agreement, he affirmed, between the Dialectic of Plato and the Reasonings of Aristotle, between the Chaldaean Oracles and the Western Philosophy. The following summary, made by the writer from his treatise entitled *The Later Platonists*, presents a fair delineation of his views.

"He [Proklos] elaborated the entire Theosophy and Theurgy of his predecessors into a complete system. Like the Rabbis and Gnostics, he cherished a profound reverence for the *Abraxas*, the 'Word' or 'Venerable Name,' and he believed with Iamblichos in the attaining of a divine or magic power, which, overcoming the mundane life, rendered the individual an organ of the Divinity, speaking a wisdom that he did not comprehend, and becoming the utterance of a Superior Will. He even taught that there were *symbols* or tokens that would enable a person to pass from one order of spiritual beings to another, higher and higher, till he arrived at the absolute Divine. Faith, he inculcated, would make one the possessor of this talisman.

"His Theology was like that of the others. 'There are many inferior divinities' he reiterated from Aristotle, 'but only one Mover. All that is said concerning the human shape and attributes of these divinities is mere fiction, invented to instruct the common people and secure their obedience to wholesome laws. The First Principle, however, is neither Fire nor Earth, nor Water, nor anything that is the object of sense. A spiritual substance [Mind] is the Cause of the Universe and the source of all order and excellence, all the activity and all the forms that are so much admired in it. All must be led up to this Primal Substance which governs in subordination to the FIRST.

" 'This is the general doctrine of the Ancients, which has happily escaped the wreck of Truth amid the rocks of popular error and poetic fables.'

"The state after death, the metempsychosis or superior life is thus explained by him: 'After death the soul continues in the ærial till it is entirely purified from all angry and voluptuous passions; then it doth put off by a second dying of the ærial body, as it did of the earthly one. Wherefore, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.' "

Perhaps no philosopher of the ancient period was more broad, more catholic and liberal in his views, and yet so comprehensive. Proklos comprises in a single concept, the "good law" of Zoroaster, the *dharma* of India, the oracular wisdom of the Chaldaean sages, the *gnosis* and intuition of Western mystics. We are forcibly reminded of the confession of the audience on the day of Pentecost, that everyone however remote and alien in personal affiliations, heard alike the utterance of the apostle in his own language.

A FRAGMENT.

BY ZORYAN.

ADMIRABLE and beautiful is the outer plane of existence, this physical world of ours; many are the attempts to fathom its mystery. Unity seems to pervade all: the one sky blazes with sun, moon and stars, with clouds, meteors and bows of wondrous colors;—do they move together, or each its way? Why do we see and feel them as the one beauty? The eyes of the child-mind open with blissful wonder. Why do these ever-shifting beauties seem to strike the soul as something ever present, beyond a doubt, ideal, everlasting?

In deep reverie, the soul takes this picture to itself, a moment seems eternity; the picture is, it must be, it always will be. Then when the soul is perfectly satisfied, glad and content, and returns back to the physical eyes, the skies are shifted, the picture is gone, another is in its stead. You can protest, close your eyes again, return to it in perfect surety, then once again opening your eyes, lo! a third picture is on the sky.

O, wonder of it! Why do things move and stand at the same time,—move in the world and stand in the soul,—where is the centre, where the circumference? What is this middle space? Where is a refuge, whence the origination?

Surely it must be, says the spectator who is now trying to search it out. But his outer eyes are too open, his inner powers too sleepy. In the outer world alone he tries to find the Law.

He studies sciences, he sees the order of Nature everywhere, he imagines that his chase after the shifting things is ended, and that his mind will vibrate with perfect harmony with the sequences of things. Light, heat and sound,—

all are waves for him, just as the seasons of the year and the birth and death of planets.

Now he craves for numbers to count his modes of motion. He makes many calculations, but satisfaction is as far away as ever.

Motion *is*, that is true! But *who* moves, *who* lives? Then in his search he dissects the things to find the molecules in their perpetual dance. Out of these innumerable points he builds his world. But a new wonder springs. How do those small things feel the presence of all their comrades throughout the world, how do they move unerringly in space and take cognizance of their co-workers, no matter how far away? Does space speak to them, or they know themselves? Are they the microscopic Gods?

Then the investigator returns back. He sees a power of strength and a beauty of form beyond the crystal, he sees vitality beyond the plant . . . and so on he goes.

Again he turns to man, to earth, to star, till he stops at the threshold of the Unknowable and becomes silent for a while and bows before the ineffable mystery.

Then he returns with a new message to his world. He brings forth a truer philosophy and lifts up the thought of men. Thus he vibrates from one extremity to the other, the dweller of the middle plane. Now he sees the One expressed in the many, again he listens to what the many speak of the One.

And what speak they indeed?

They speak of the one form of space, wherefrom many forms do spring. Who has ever touched space? Some even doubt its existence and call it a sub-

jective form of thought. Yet all forms speak of this form, and all solid things speak of this dream. Without it all would be solid and we could then touch nothing.

Who has ever seen matter? Colors we perceive, and the darkness beyond, without which no color could be seen, and without admixture of which no relativity could exist.

Who has ever heard force? All forces speak of silence, and the meaning of all, purpose of all, is silent.

So then things speak of dreams, yet dreams are unknown as long as they remain but symbols—and veils of the beyond. Who will lead out of this astral world of real phantoms? If the spectator has faith and is not bewildered, it is well for him. Though the world now is a double field of dreams, the one seemingly so hard and unyielding, the other apparently so transitory and elusive, yet he lives, and in that life he feels, though the reality is hidden.

And as he feels so, the rosy dawn of life congeals into the red clouds of passions. Between the touchable things and the untouchable dreams he chooses the things and separations. And yet he feels that it is for the sake of dreams that the chase goes on. In that period of life all the world around him takes a very hard and perishable aspect. It becomes friend and enemy in turn. This middle period is the most illusive. Symbols and dreams turn into dragons full of life and implacable power.

Where to escape? The human mind creates in thought the better world. The mind ceases to serve the passions and becomes the lord. The world has its origin in the mind-stuff, but has forgotten to dissolve after the thought was ended, and has become hardened by desires.

It seems that much of man was ab-

sorbed in the world, and much of the world sank into man. Having it in himself, the spectator began to create a world of his own and was satisfied. The original plan and unity for the first time appeared understood as much as man could imitate them in the creation of his own civilizations. The great dragon of mystery now turned into the silent and meditating Sphinx. The mystery is nearer. It is within man himself.

We stand now on the threshold of the new race. If the unity is within, what is that power that can perceive it? The Heart is that power, and it conforms and arranges the mind creations. It discovers the new, it knows what is best, it is full of harmony. It gives the keynote, it sounds forth the sweet chord, it enjoys the beauty. It is the Universal Chant of Glory, sounding as sweetly in the heart of my brother man as in myself and everywhere, one and the same. Different shells on the seashore of mystery gather it and re-tell it in different ways, yet it is the same story everywhere. Every child will recognize the note, no matter how faint and incomplete, and smile a bright response. It is its voice that we hear at the gray dusk and in the silence, . . . let us listen intently; the Heart of the World is speaking, and in its voice are the eternal voices of the living and the departed.

In it are all voices, which are One Voice—the Voice Divine. Issued from the Unknown Cause of Being, it stands as an Eternal Witness. Let us then bow our heads before the awful Mystery and keep our song of life in perfect harmony with that one divine keynote and all its overtones which are in ourselves and everywhere. At every right place and time let us add each his own clear note. O! what sweet privilege to find our place in the universe and to be part of the All.

WORKING FOR THE SELF.

BY JAMES M. PRYSE.

TO the word "unselfishness" I have an unquenchable antipathy. The word "altruism" is offensive alike to philosophy and to etymology. When anyone talks of "working for others" and "living for others," I consider his phrases to be meaningless cant; for such "working for others" is not a reasonable thing to do, and to "live for others" is wholly impossible. I regard altruism—"otherism"—as a pernicious doctrine, the negation of true self-existence, put forward by people whose intellects have become so warped by the dogma of a personal Deity that they declare him to be the only self-existent Being and deny the self-existence of man, whom they declare to be merely a "creature" or created being. Denying that man is a creature, and rejecting the dogma of "otherism," I affirm the Self.

It is quite evident that all action arises from self-interest, nor can we conceive of any other possible source of action. Each individual must necessarily act from his own centre; and in order to shift that centre of action he would have to transfer his individuality along with it. To "live for others" one would have to cease existing individually and become merged in those "others," a useless transfusion such as may be accomplished with dividual life-forces, but which is impossible to be performed with the individual life. Again if it is wrong for a man to work for the advancement of his own personal interests, where is he morally the gainer if he takes to "working for others" in order to further the personal interests of those "others"? There would seem to be less excuse for him if he went out of his way to aid and abet others in their "selfish" efforts than if he had merely been "selfish" on

his own account. He would be like the newly "converted" maiden who, when the revivalist persuaded her that her jewels and finery "were weighing her down to hell," went and gave them all to her younger sister.

And why should "doing good to others" be any more meritorious than doing good to one's self? Equally in both cases it would be doing good. Every act is preceded by an incentive or motive; otherwise the act could not be originated or performed, for there would be no impelling principle. Now, when one does, of his own volition, any act for the benefit of another person, the incentive must necessarily reside in himself, and not in the other; consequently he is in reality acting for himself. After all, it is not actual unselfishness, but only selfishness through another. The fontal energy, whether of will, of longing or of desire, wells up from the depths of his own being, no matter into what channel it may be diverted. The mother sacrifices herself for her child because it is *her* child. Who lays down his life for his friend, does so because it is *his* friend. However noble and praiseworthy such deeds may be, still they do not constitute unselfishness; for always they are blemished, sometimes even vitiated, by the notion of possessing. Often the love for another is narrower and more pernicious than even self-love; for a man will perpetrate unjust acts to further the interests of one whom he loves which he would scorn to become guilty of in the furtherance of his own interests. A person who is becomingly modest about his own attainments may be the veriest braggart about the accomplishments of some one on whose friendship he prides himself, or who is related to him by

family ties. A man who appreciates the good qualities of himself falls into self-conceit, becoming contracted, mean and detestable; but pride of family, of class, of sect, of race, is only self-conceit on an enlarged scale. It is not appreciation of the good qualities as such, but merely the self-satisfaction of regarding them as possessions. Yet man never really possesses anything; he can only hold things in trust, and that usually for but a brief season. He is the world's beggar, and there is nothing that he can claim as his own; even his body is borrowed from the elements, nor can he retain possession of it. Death deprives him of it, and restores it to the elements whence it was derived. If he cannot retain the outer form which he calls himself, how can he lay claim to others, calling this one "my child," and that one "my friend"? This mistaken notion of ownership may make parents so tyrannical in attempting to control the destiny of their child as to cause their hapless offspring to wish that somehow he could have been born an orphan; one's friend may monopolize him so tenaciously as to arouse yearnings for the less oppressive society of a mere acquaintance or even of a stranger. That ingratitude is so common is due to the patronizing spirit with which favors are usually bestowed; the self-reliant person forced to accept the favor shrinks from this suggestion of his inferiority, hesitating to appear grateful lest that be taken as an admission of a claim against him, while the servile person, in his covert resentment at the superiority of his patron, becomes an ingrate, and actuated by a vague feeling of hostility may do him an evil turn.

Altruism is a wrong philosophy of life, for it is an assertion of the separateness of human beings. Now, the real basis of ethics, the initial point of all true philosophy, is the oneness of all living beings; the many are illusory manifestations of the One, upon which

they are dependent, and without which they could not exist. Altruism is a moral arithmetic that ignores the unit. The dogma of a personal God is in effect an assertion that the unit has no relation to numbers, and that the numbers are derived from zero: God, the One, is apart from the universe, and the universe had to be created out of nothing. Starting with this error, every attempt to solve any problem in life necessarily leads to a *reductio ad absurdum*. A rational system of morality cannot be up-built on such a fictitious foundation. It is clearly evident that before there can be the many there must be the primal unity, and that every being and thing in the multiform universe derives its individual existence from this unity. There is but the one and only Self for all beings. Right action comes from referring all one's thoughts and deeds to this ever-present, all-pervading Self. A man should not work for himself nor for other selves; he should work solely for the Self.

It is true that what a man thinks, that he becomes; yet usually the lives of men are nobler than their creeds; for there is in the mental realm of each man an element of intuitive, unformulated thought from which he derives his inspiration, and which is more potent than any formulated beliefs in prompting him to be virtuous, generous and benevolent. His reasoning may be a mere process of revolving in his brain-pan the concretions of thought, the corpses of ideas; but always the free and living æther is there, vibrant with impulses from the Self universal. He becomes spontaneously "unselfish" just to the extent that he becomes ministrative to his real Self. Every good man is a philosopher in action, even if his intellect has not been trained to philosophy. Broad sympathies, philanthropy, generosity and helpfulness spring from this recognition of the unity of life. Only in an age when this unity is so far lost sight of as to render possible the coining of such a

word as "altruism" could a professed philosopher make use of so absurd a title as "the synthetic philosophy." Philosophy is synthesis in the highest and most inclusive sense; and science is but the particular application of it to the different departments of nature. Morality is philosophy applied to human conduct. People speculate as to what will be the religion of the future. If there is to be a religion of the future, it will be equally as fallacious as the religions of the past. True religion does not belong to the future or to the past, but is the changeless spirit of Truth; it is eternal, and therefore in its fullness known only to the Immortals. It manifests through the lives of men, not through their professions of belief. Every good deed performed by any individual for the benefit of his fellow-beings is a revelation of God through man, more eloquent than all the bibles. They only are Christians who tread the path that the Christ trod; none are Buddhists save those who follow in the footsteps of the Buddha. And the divinity of the Buddhas and the Christs is in this, that they do nothing of themselves, but that through them the One Self is the doer. He who acts from personal motives, however great his deed, however wide his influence, is merely a man; but whoever acts from universal motives, even in the minor affairs of life that have seemingly little importance, is more than man; he is, like the Galilean, a *Theanthrōpos*, a God-man, for it is the God-self within him that performs the deed. And in such actions there is no thought of merit or of reward, no notion of separateness from "others"; it is simply the divine Love irradiating among men, as freely and ungrudgingly as the sun sends its light into space.

It is not enough that a man should love his fellow men. A man may do that, and toil with seeming unselfishness in his philanthropy, but only to accomplish more harm than good, and even to

bring about his own destruction. If, in "working for others," he persists in regarding them as really other than himself, he may be excluding the dictates of the One Self, shutting himself off from the source of true inspiration, and deadening his intuitions, thus losing the guidance that alone can render his effort effectual. To repudiate the supreme source of individual strength is to call in the lower elemental forces, the fires that burn but give no light. Thus it sometimes happens that the philanthropist whose purpose is not sufficiently high, even though his life is pure and his labors unselfish, opens the door to these lower psychic forces, becomes "mediumistic," and is preyed upon by astral influences, the earth-bound souls and nameless creatures called into existence by the evil thoughts of men, to which his purity of life makes him all the more vulnerable. It is unsafe to abandon one's own individuality, or to go astray from one's own duty in seeking to assume the duties of others. The human individuality is Deity focussed in man, and it is not to be thus rashly cast aside. Even the physical body is sacred, to be devoted to the purposes for which the individuality takes upon itself the outer existence; whoever profanes it, or becomes guilty of suicide either by intentional violence or by sinful perversion of the bodily functions, meets with heavy penalties. But to destroy one's outer life is as nothing compared with the abandonment of the inner life. And it is a desecration of that interior Self to seek merely "to do good" on the outer plane of activity while at the same time ignoring the Good and averting the eyes from the Beautiful and the True. A man who does not understand his own nature, has no grasp of the real purpose of living, and does not perceive the inner causes which are outwardly manifested in suffering and sorrow, is not well equipped for humanitarian work. Public "charities" are largely a failure. In such work the

left hand usually has a detailed report of what the right hand is doing. Too often there are Judases who have the carrying of the box, and the poor get but a small share of what is thrown into it, and that only after the sacrifice of their self-respect. It is indeed Christian to look after the orphans, but it is most decidedly unchristian to herd them in asylums and to array them in uniforms of satanic ugliness. If men would but turn their eyes toward the Light which is within themselves, there would no longer be this futile striving in the darkness, this hopeless groping with helpless hands. If they would but work for the Self which is within them, there would then be no need of charities, no notion of helping others, no delusion of self and other

selves; for then the great Self would be working through each and for the whole, and the prime cause of human misery would be done away with forever. That cause is the Satan which beguiles men into the belief that they are separate from God and from their fellows; and when that Satan of separateness is dethroned, mankind in a divine unity will be God's own Son arisen, white-robed, star-crowned, and holding in his hand the keys of Death and of the world of Gloom; immortal in beauty, truth incarnate, goodness triumphant, humanity will itself be the work of the ages perfected in the divine Selfishness of the One Self who says, "Thou shalt worship no other Gods but me."

"Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark."

EMERSON, *Essay on Self-Reliance*.

THE ESSENES.

BY ARTHUR A. BEALE, M. B.

ONE of the most interesting and romantic pages in history, and one that tells most vividly the changing evolution of an occult movement, is that which relates to the ancient sect of the Essenes. We trace, with interest, the glorious onward march of their mighty organization to that dreadful gulf when the chain was snapt and a dark blot fell on Humanity, culminating in the destruction of that flickering light of occultism as it was struggling in Alexandria, till the paralyzing touch of Rome killed the last of the prophets, burnt the great library, and so traduced the sacred writings in order to usher in a time-serving system of beliefs, inaugurated by its mighty apostle of perversion, the time-honored Eusebius.

Nowhere else can we more certainly detect his dire work than in the history of the Essenes.

Josephus, from whom perhaps we can best gather information regarding this curious people, as they existed at any rate in the early years of our era, distinctly teaches over and over again that in those days there were *three* sects of the Jews.

"The first is that of the Pharisees, the second that of the Sadducees, and the third that of the Essens as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only, but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than grew of its own accord, and bathed him-

self in cold water frequently, both night and day, in order to preserve his chastity, I imitated him in those things, and continued with him three years."

Now if, as Josephus tells us, these three sects of the Jews existed in his time, how is it that not a mention is made of the Essenes in the New Testament whilst frequent allusions are made to the other two, viz., Pharisees and Sadducees? How is it that Eusebius is so careful to associate the Essenes with the Early Christians only? This was part of the plot to destroy the occult movement and to utilize the force for the sectarian ecclesiasticism. This is quite consistent with the well known interpolation into the writings of Josephus, where Jesus is mentioned that gives the thing away at once; sandwiched, as the paragraph is, between the description of Pilate's system of water-work in Palestine, and the seduction of Paulina in the temple of Isis at Rome.

The passage runs:—"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold, these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

This makes one believe that Eusebius who H. P. Blavatsky tells us is respons-

ible for this interpolation, was not so clever as we are led to believe, since the whole act is so clumsy and so independent of context that his hand is shown at once. But of the Essenes. H. P. B. says in her *Glossary*: "Essenes, a hellenized word, from the Hebrew Asa a 'healer,' a mysterious sect of Jews, said by Pliny to have lived near the Dead Sea *per millia sæculorum* (for thousands of ages). Some have supposed them to be extreme Pharisees, and others, which may be the true theory, the descendants of the Benim Nabim of the Bible, and think that they were 'Kenites' and Nazarites. They had many Buddhistic ideas and practices, and it is noteworthy that the priest of the Great Mother at Ephesus, Diana (Bhavani), with many breasts, were also so denominated. The title 'brother' used in the Early Church was Essenean; they were a fraternity or a koinobian or community like the early converts."

Another passage from *Isis Unveiled* speaking of the remnants of the Ancient Egyptians says:

"Their sacred scribes and hierophants were wanderers upon the face of the earth, obliged by a fear of a profanation of the sacred mysteries to seek refuge amongst the Hermetic fraternities, known later as the Essenes, their esoteric knowledge was buried deeper than ever." And again in *Isis Unveiled*: "The Gnostics entertained many of the Essenean ideas; and the Essenes had their 'greater' and 'minor' mysteries at least two centuries before our era. They were the Isarim or Initiates, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism, by the missionaries of King Asoka, and amalgamated later with the earlier Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other

conquering hordes. The hierophants had their atonements enacted in the mystery of Initiation ages before the Gnostics or even the Essenes, had appeared."

Turning now to Josephus we find a number of interesting facts about the Essens.* It seems from this authority that at the time of the wholesale persecution of the Jews by Herod, the Essens "were excused from this imposition," and he explains this from the fact that he respected them for the sake of Manahem, who many years previously, when a child, had prophesied that Herod would be raised to a great height of princedom although he was only a private gentleman. Herod remembered this in after years and so respected his order, the Essens. Josephus tells us the Essens lived the "same kind of life as do those whom the Greeks call Pythagoreans; concerning whom I shall discourse more fully elsewhere." Again in his *Wars of the Jews*, he says: "For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretend to a severer discipline, are called Essens. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. These Essens reject pleasures as an evil, but esteem continence and the conquest over our passions to be virtue. They neglect wedlock, but choose out other persons' children and form them according to their own manners." "These men are despisers of riches" and considered all property of members "as common to the whole," there being amongst them no appearance of poverty or excess of riches. "They think oil is a defilement," but consider sweaty bodies and white raiment good. They dwell among all cities and in travelling carry no luggage, only weapons to protect them-

*Josephus always spells it in this way.

selves from thieves. "And as for their piety towards God, it is very extraordinary"; they speak of nothing profane before sunrise and supplicate the rising sun. They eat their meals with great ceremony, saying grace before and after meals. They occupy themselves during the day with various crafts, but in all things under the dictatorship of their curators "only these two things are done among them at everyone's own free will, which are, to assist those that want it, and to shew mercy." "They dispense their anger after a just manner, and restrain their passions. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury, for they say that he who cannot be believed without (swearing by) God is already condemned."

They also study diligently the ancient writings and "inquire after such roots and medicinal stones as may cure their distemper."

A probationer who seeks admission is prescribed strict living for one year, before he is at all admitted, when he is presented with a small hatchet and girdle and white garment, continence being required. If successful he partakes of the waters of purification, but is not yet admitted, for "his temper is tried for two more years" and if worthy he is admitted, taking tremendous oaths of piety to God and justice to all men and that he will do no harm to anyone, either of his own accord or by the command of others; that he will hate the wicked and assist the righteous, and will shew "fidelity to all men, especially those in authority, that he will not abuse his authority nor endeavour to outshine his subjects, either in his garments, or any other finery; that he will be perpetually a lover of truth" and reprove those that lie "that he will keep his hands clear from theft, and his soul from unlawful gains; and that he will neither conceal

anything from those of his own sect, nor discover any of their doctrines to others, no, not though anyone should compel him so to do at the hazard of his life." He "will abstain from robbery, and will equally preserve the books belonging to their sect and the names of the angels (or messengers)" (here the translator in a foot-note suggests that the mention of angels was suggestive of "'worshipping of angels' blamed by St. Paul as superstitious and unlawful in Coloss. II. 8," which seems to be both a mark of ignorance as to its import on the part of the translator, and the corruption that was involved in the compiling of Paul's writings so called): but to return to Josephus. Anyone culpable of any heinous sin was cast out of the society and compelled by their own vows to starve themselves, not being permitted to partake of food from strangers.

They honored the name of their legislator (Moses), to blaspheme whom was to die, and they stringently observed the seventh day, as one of rest on which day they will neither prepare food or remove any vessel from its place; preparing everything on previous days with scrupulous care in all details. They recognized four classes of division amongst themselves. They were long lived, often reaching over a hundred years as the result of their simple diet and regular course of life.

"They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidences what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment," yet could they not be made to either blaspheme their legislator or eat what was forbidden, but smiled in their pains, "and laughed those to scorn who inflicted tor-

ments upon them and resigned up their souls with great alacrity, as expecting to receive them again.

"For their doctrine is this 'That bodies are corruptible, and that the matter they are made of is not permanent ; but that the souls are immortal, and continue forever ; and that they come out of the most subtile air ; and are united to their bodies as in prisons, into which they are drawn by a certain natural enticement,' etc.

"There are also among them who undertake to foretell things to come, by reading the holy books, and using several sorts of purifications."

There was a certain order of Essens who, whilst not embracing entire celibacy, permitted marriage for the purpose solely of propagating the race. He contrasts all this with the Pharisees who represented the letter and stereotyped Ecclesiasticism, and the Sadducees (the out and out materialists of those days). So the tragedy of life worked out then, exactly as it does to-day. History repeating itself in complicated cycles within cycles.

Such is a picture of the Essens as depicted by Josephus, and that as told by Philo is similar ; told, perhaps, in a more racy way and evidently the writings of a misogynist, if not a misanthropist, and it would seem that De Quincey studied the account rather of Philo than Josephus. Philo especially emphasizes their abhorrence of marriage and the great love of peace and truth and their disinclination to indulge in any occupation that might by any possibility be interpreted or converted into a channel of war, injustice and misery, but Josephus, who aspired to be himself an Essene, is the most reliable authority, though one regrets his exoteric style of description.

Pliny tells us their home was in the neighborhood of the Dead Sea, where they had existed for thousands of ages. This may be a slight exaggeration, but

even taking it at years, this falls in with the probability that their origin was Egyptian. This is made more probable by the fact that their great legislator was Moses, who himself was brought up in the Egyptian schools. H. P. B. says that their teachings were Hermetic, and that their sect was the recipient of the teachings of the latest exiled hierophants and scribes of Egypt. That they overran the whole of the coasts of the Eastern extremity of the Mediterranean, but especially settling in the districts of the Dead Sea. They became powerful about a century before our era (when Caius Cæsar was born), about which time this district was greatly worked by Buddhist missionaries sent out by King Asoka, himself probably being of an occult dynasty, and so their philosophies and teachings became strengthened by various asceticisms distinctly Buddhistic, and Josephus himself describes such a Yogi in Banus, before mentioned. These missionaries extended their tour probably to these islands, especially Ireland, and fanned the ancient flames of occultism in that land. So there stand the Essenes, the link between the two great schools of occultism, Egyptian and Buddhistic, and maybe Chaldean. They came like a rolling flood into our own era, Jesus himself supposed to be an Essene, whose teaching at any rate was essentially Essenean, the Gospel stories being probably nothing more than the pictures of the Essenean mysteries in the very act of emerging from their esoteric secrecy into exoteric manifestation, for contrary to De Quincey, who says "they made no mystery of their doctrines," they were under very severe vows not to divulge these secret writings, nor the names of their Adept Masters. The wave rolled into our era, but only to smash itself against a wall of scepticism, materialism and ecclesiasticism, for although for a century or two it enjoyed a robust activity amongst the Gnostics and Pythagoreans, culminating

in that glorious outburst of mysticism of the first water at Alexandria under the leadership of Ammonius Saccas in the 2d century, and later that of Plotinus and Iamblichus between the 3d and 4th centuries, and in a very crippled way the truth filtered down to the 5th century, when the real rule of the ecclesiastical terror was ushered in with the discreditable and cruel murder of Hypatia by the infamous Saint Cyril, and the last fruits of ancient wisdom were gathered in. Eusebius and the Cyril fraternity had done their work and the glorious inquisition was heralded with pomp.

But the fires smouldered and, as we know, broke into glorious flame to light a lurid world by Theophrastus Paracelsus and later on by Count St. Germain, Cagliostro and others.

De Quincey, in his article on Rosicrucians and Free Masons, confutes the idea of these bodies having any relation to the Essens and Therapeutæ but finds no difficulty in associating the *ragamuffin* crew of Theosophists, Cabbalists, Astrologers, Theurgists and Alchemists of the 16th century, but denies any origin to either Rosicrucians or Free Masons previous to the commencement of the early years of the seventeenth century. It is curious that about the sixteenth century there was amongst the then Cabbalists a general belief that in the seventeenth century there was expected a general reformation which would affect the whole human race, "Paracelsus having represented the comet which appeared in 1572 as the sign and harbinger of the approaching revolution."

Referring to this criticism of De Quincey, whilst acknowledging the pos-

sibility that no organization existed by the name of Free Masons or Rosicrucians, we are not prepared to participate in his sectarian bias and prejudice, backed up as it is by entire ignorance of the esoteric teachings of the Essenes or Rosicrucians. For even in his reasons for dissociating the Free Masons with Essens he makes one blatant mistake in saying they, the Essenes, made no mystery of their doctrines, and another bold statement, when he says they (Essenes) had no symbology; first because he could not know the full esoteric teachings of the Essens, whilst what we do know teems with symbology, such as the hat-chet, the girdle and the white garments. But what we do maintain is, that the occult wave that comes pouring down through the ages, through Chaldean, Egyptian and Indian mysticism, and through the Therapeutæ and Essenes, the Gnostics and Neoplatonists, is the same, long continuous; that the fires of occultism have ever been burning behind, in the mystic Rosicrucian and other lodges. And that now the fires are relit, the beacons are active and shortly will be seen such a blaze of Brotherhood and Love that every temple that does not respond to its eternal impulse, that does not recognize the call of human hearts, and prefers the superstitions of its Theologies to the open hearted love of man for man, is doomed with an ever lasting desolation. Woe unto ye, idolators and time servers, woe unto ye countries that worship a mock sovereignty when the fountains of living water have become unsealed and the Light of the Throne of Love and Light has risen for all time.

CYCLES OF INSPIRATION.

BY REV. W. E. COPELAND.

III.

TOWARDS the close of the eleventh century occurred one of the great movements, beginning in 1096 and exerting its full influence during the next century. Certain centuries stand out above others, as those in which humanity has been most influenced for good or ill: the fifth before Christ, when Greek literature was forming; the first century when Christianity was being planted; the sixth century, when the religion of Mohammed was taking shape; the eleventh century, when the Crusades altered the destiny of Europe; the sixteenth century, when Protestantism shook the old church to its foundations. These centuries are separated from one another by about 500 years, and are the important epochs in the history of human progress in modern times, each recording a distinct effort to bring men into Liberty, Fraternity and Equality.

In 1095 was held the Council of Clermont, and under the burning eloquence of Pope Urban II., the assembled multitude with one voice welcomed the Crusade against the Saracens, as the will of God. "The Crusades," writes Carlyle, "took their rise in religion, their visible object was, commercially speaking, worth nothing. It was the boundless, invisible world that was laid bare in the imagination, and in its burning light the visible shrunk as a scroll." While the Crusades were started purely in the interests of the Roman Catholic Church, they were to result in an awakening of men's minds, which should finally overthrow the dominion of the church. By the Crusades was at length broken that long reign of darkness which had threatened

a total ending of civilization. Nothing tends to broaden men so much as travel, and mingling with strangers. Provincials from all over Europe were thrown together and learned that there were other nations than the one to which they belonged; they also learned, after a sojourn in the Holy Land, that the followers of Mohammed were cultured, educated and chivalrous. Indeed, the chivalry which exerted so great an influence in succeeding centuries was largely a plant of Saracenic growth. From the time of the Crusades we have a Europe, and then began what has come to be known as European civilization.

In the twelfth century we hear much of Universal Brotherhood; the long-forgotten teachings of Jesus and the practices of the early church are brought to the front. The Waldenses or Poor Men of Lyons, and the Albigenses, both practised Universal Brotherhood. Liberty, Fraternity and Equality were proclaimed with enthusiasm and the church at once began to persecute these heretics. But the seed of progress had been planted by the Crusades, people were awakening from their long sleep. The Crusaders had met with Greek culture in Constantinople, had learned that there were Christians far superior to themselves in culture. The Crusaders had also come in contact with the Saracens and had been surprised to find the followers of Mohammed cultivated, refined, good fighters and thoroughly chivalric, and they would no longer accept for truth all which the priests told them. In sunny Provence gathered magicians and scholars of the Occult, here was the

home of heresy and the headquarters of chivalry, which in the last part of the century became a great power.

Chivalry was pure mysticism, the knight, while he was ever at war, engaged in hand to hand contests a large part of his time, yet cherished an ideal ; of which ideal the troubadours were continually singing. Serving seven years as page, seven as esquire, only after a severe testing did the aspirant for knighthood succeed in winning the highly prized spur of gold. He was to be temperate, chaste, obedient and ever ready to defend the weak and oppressed. Chivalry attempted to bring life and light to a dead and darkened world, it lifted many out of dead materialism into a living idealism and sowed seeds of progress and human sympathy, which were to germinate in later centuries.

In the thirteenth century there is a great awakening all over Europe, both in civil and religious affairs. Italian and German cities are beginning to obtain power and to protect the citizens against the Robber Barons. Only in cities is it possible to obtain the highest intellectual development. In solitary caves, on mountain top or ocean side one may attain great spiritual development, but for the intellect to reach its height there is needed the clash of mind with mind. In various parts of Europe mysticism flourished ; we hear of Friar Bacon in England, of Raymond Lully on the continent, and alchemy finds many students. In this century was preached the Everlasting Gospel, which proclaimed a dispensation whereby men could be religious without priest or church. The Knights Templar were at the height of their power, practising occultism in their priories, and practically independent of the Church of Rome. They were imitated by the Knights of St. John, Knights of Malta, and several secret bands of brothers among the Germans.

In the fourteenth century Mysticism

gains further power ; especially in Germany we have many Mystics, who say as said John Tauler, the famous Dominican friar, "I was led to a new view of religion, of life and of the Universe by a master, whose name I never knew, but who brought me from darkness to light." In England Wycliffe broke away from a church in which rival popes were hurling anathemas and curses at one another. The scandals of the church had become so great as to attract very general attention. Chaucer, Dante, Froissart and Petrarch flourished, the church was publicly derided, and such religion as prevailed, was condemned. The powers of darkness, ever active, started the Inquisition in the hopes that the kindling light might be extinguished and the stirring of new life be smothered ; those powers are ever on the alert when the triumph of light is near at hand, and they too are more active towards the close of each century. But the work of the preceding centuries had been well done, and light prevailed over darkness.

In the fifteenth century the light burned still brighter and the springtime came, when we have the Renaissance, affecting Religion, Social Life, the Arts and Sciences. Greek Literature, that yeast of the ages, ever alive and active, was brought from its long seclusion and again aroused intellectual life. The Spanish Catholics succeeded in expelling from Spain the Moors and Jews, and extinguishing that light which for centuries had made Spain the light centre of Europe, and by this action lighted fires in Italy, Poland, France, Germany and England, which have given permanent and increasing light down to the present day. The latter part of the century witnessed the two great events which were to change society throughout Europe, the discovery and utilization of the Art of Printing and the discovery of America. The first helped to bring about reform in the church, and

the second to make England the greatest power among the nations of the earth and prepare the way for the new continent and the new people, who were destined to prepare a social state in which Freedom and Brotherhood were to prevail.

Yet all is not bright in this century. Chivalry, that great mystic movement of the Dark Ages, vanishes and is replaced by commercialism, which in the succeeding centuries was to bring the races and religions nearer the one to the other; but when first appearing productive of much which was materialistic, lowering the tone of society, which under the influence of chivalry had been lifted to an unusual height, at least with the noble born.

This century records the life and travels of Paracelsus, an Occultist, who more than any other mystic has affected the people of Europe. In Florence during this same century appeared a mystic,

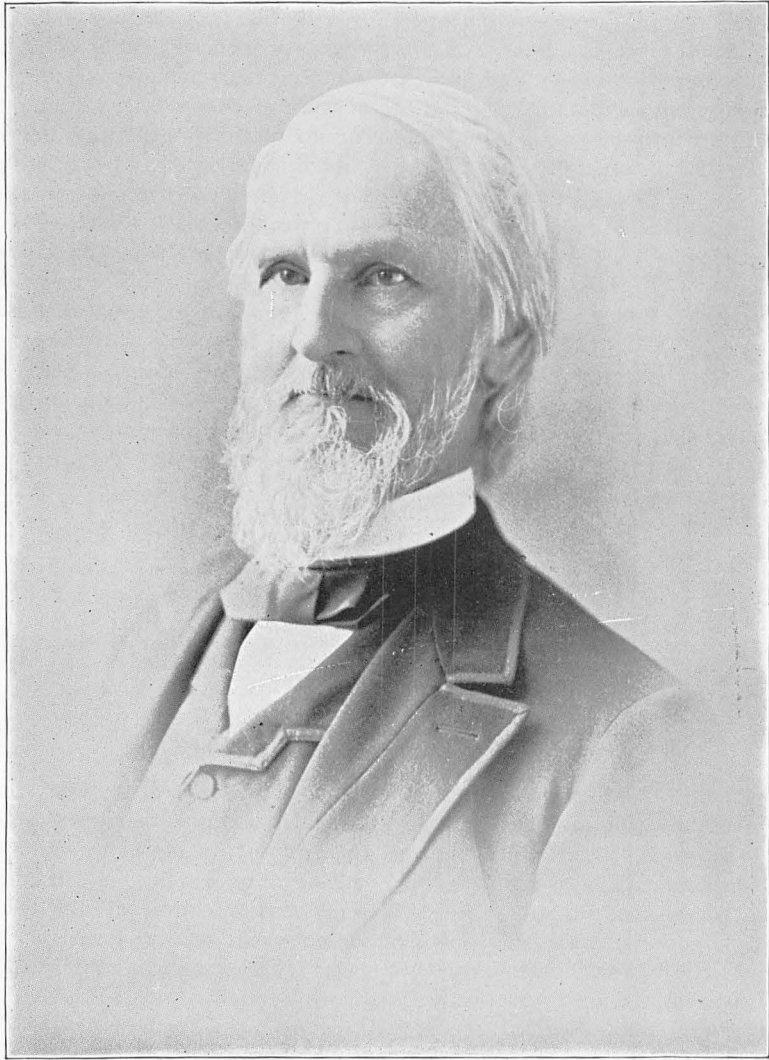
Savonarola, who profoundly affected the people of Italy and who taught a purely spiritual religion. In Bohemia, then occupied by a cultured people, Jerome of Prague and John Huss headed an important revolt from the Roman Catholic church.

With the 15th century ends the 1000 years of darkness from which it seemed that Europe could never recover, yet during all of which forces were at work charged with bringing Light and Liberation to a darkened and enslaved people. For the seeds to germinate in the vegetable world, it needs that they be buried in the earth away from the sun, so it is in the social and religious world. The Dark Ages were needed that the seeds of Universal Brotherhood might germinate, not yet was the flower of perfected humanity to appear; but during the Dark Ages all things were made ready for the new dispensation in the 20th century.

THE COMMON ORIGIN OF MAN.

“ . . . by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy; (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.”

H. P. BLAVATSKY, *Key to Theosophy*.



Alexander Wilder

FACES OF FRIENDS.

ALEXANDER WILDER, M. D.

DR. ALEXANDER WILDER'S name is very familiar to our readers through his interesting articles. He comes from Puritan ancestry, and though he had but little education except common school, through his own efforts he acquired a knowledge of Hebrew, Greek, Latin and French, and is one of the best Greek scholars and writers on Platonic and Neo-platonic philosophy in the country. In 1854-5 he was a clerk in the State Department of Public Institutions at Albany, then he became editor of the New York Teacher, also of the College Journal. He was on the staff of the N. Y. Evening Post from 1858-71, and from 1878-84 was Professor of Physiology, Psychologic Science and Magnetic Therapeutics in the U. S. Medical College.

In 1876, at the instance of the publisher, Col. Olcott placed in Dr. Wilder's hands the manuscript, then without a name, of "Isis Unveiled." He read it critically and without partiality, and counselled its publication as certain to make a commotion among curious and thinking persons.

Dr. Wilder later met Madam Blavatsky. She was then living in New York City. Dr. Wilder describes her as follows:

"She had what I considered a Kalmuk physique; a lively expression, always something to say that was worth hearing, and, I think, was generous with money. She was, however, very intense in arguing. Personally I found her entertaining. She appeared to have a wide fund of knowledge on philosophic and religious subjects, acute powers of discerning, and original ways of thinking. One could discourse of races, ethics, opinions, discoveries and

individuals, ancient and modern, and she seemed at home in them all. To me she was always courteous and obliging. She did, unasked and unwitting to me, two favors of great importance to me which relieved me of much embarrassment. That, if there was nothing else, would make me careful not to injure her in reputation or otherwise.

"The second season that I knew her, a curious decoration was placed in the dining-room. It consisted of the figures of several tropical animals, wrought ingeniously with the gayly-colored leaves of trees gathered in autumn. I remember some of them—birds, a lion, I think, an elephant, a man and the Sivaic triangle. Col. Olcott called my attention to the circumstance that the creatures were placed all in procession, one after the other, and no two facing. We used to have amusement at this. I do not know but it was the procession of the Book of *Genesis*, all solemnly marching toward the Ark. But I will not venture that opinion. When the 'Lamasery,' as some of the profane called it, was broken up, these were all cast out in the rubbish. I rescued the elephant and the triangle, and have them in Newark. The wind, however, has disfigured them.

"Madame Blavatsky did me the honor of procuring from publishers of periodicals everything I had ventured to write and to ask me to write out my views on a variety of topics. I found some of these things in 'Isis.' I did not write them for that purpose, but of course they were at her service."

Dr. Wilder is the author of several brochures, *e. g.*, "Later Platonists," "The Soul," "Mind, Thought, Cerebration," "Life Eternal," "Ganglionic Nervous System," etc., etc,

THE VALLEY OF SOULS.*

WEARY of the misery songs of the Western World, weary of its air and steam and pain, weary of polemics and wire-drawn romance and faded sentiment! Art thou weary of all this? When that hour comes, take refuge in India of the olden time—in the India of Kalidasa, where the King Dushmanta woos Sacountala under palms; where the gazelle starts in the quiet noontide at the footstep of the solemn-eyed Brahmin. In the infinitely deep, solemnly joyful India, where man for the first and last time declared and determined to himself what was eternal truth, and in that faith lived and died. In that glorious India which gave to the world a glorious drama, like that of Shakespeare, and the most perfect, sublime poem ever written, in the *Mahabharata*—a poem before which the highest flight of Milton is trifling and the genius of the whole West feeble. Believest thou not? Read—and find in it the grand primeval epic of which the *Iliad* and the Song of the Nibelung and all Norse and Finnish Saga Cycles and Slavonian Rukopis are reflections, echoes, after-songs.

I might speak much longer of the sentiment of the East, but what I now have in hand is one of its legends, which lies before me and which I translate, trusting that it may prove as pleasing to the reader as it has been to me:

According to an Indian tradition, below the earth, in the second sphere of inferior heavens, whither sunrays never pierce, there lies a vast valley, half-lighted or ever in strange twilight. There are unearthly bluish foliage gleams, in phosphorescent light on the trees; the plants, strangely formed, are

only crystallizations of different colors, their flowers are wildly expanding gems, leaves of emerald and topaz, calyxes of amethysts, Chrysopras and garnet, daisies of diamond, lotuses of all marvels, all gleam and wildfire and mystery and change!

In the midst of this strange twilight all is silence. There is heard neither the song of a bird nor the murmur of a bee. Any earthly being would die there,

Even the wind is never heard to murmur among those motionless trees.

A great lake, fed by no source, fills the lower portion of the valley, not with bounding, sounding water, but with a solemn bed of white vapor, which bathes without wetting the feet of mountains, the base of promontories, or winds like a gleaming scarf around shining islands. But there *is* movement in this silent world. Across the vapory sea flit forms, not of flesh and blood, but almost of the same substance as the lake in which they continually sink and rise. At times they leave it and wander or flit along the silent shore. Dreaming, dreaming ever, lost amid a real unreal, not life, not death, what are they? They live between their past life and a new life—for they are the souls which await a new existence on earth. After having been judged by the terrible and incorruptible Yama, at once the Pluto and Minos of the Hindoo hell; after having been duly punished for their bad or rewarded for their good lives; after having been reconciled to Brahma, the Preserver, and Chiva, the Destroyer, they await births on earth and new lives.

One day Chitra Gupta, the angel of green hue and sixwinged, came as first minister of Yama, to obtain his souls for the earth, and met before the gate Schee-tala, the protectress of children born or

* Reprinted from a very old magazine, author unknown.

about to be born. The green angel lowered upon her, for he saw in her a rival.

"Comest thou again to importune us with griefs, and to demand for thy nurslings gifts which only the superior gods can accord?"

"I demand nothing more," said Scheetala; "for I have obtained of Brahma what I desire for the benefit of all humanity, and I come to declare his order."

"And that?"

"Listen, Chitra Goupta, and be proud to aid me in so great and holy a work. Often man is born to occupy a body not to his liking. From this time he will be made aware of his future destiny, and may accept or refuse it. Such was the prayer I addressed to Brahma, and he has granted it."

The minister of Yama, the lord of hell, burst into god-like laughter. Then again silent, he said:

"Dreamest thou, Mother! Did Brahma himself, intoxicated by the soft perfumes of Camalata, or the sweet liquor of the Amreeta cup, did he dream when making this promise?"

For answer Scheetala drew from her scarlet robe the decree from Brahma, carefully wrapped in the sacred leaves of lotus and of cusha, and gave it to him, while the diamond gate opened of itself before him.

"The world is coming to its end!" murmured Chitra Goupta, sending out such a sigh that all the airlight souls were blown before it over the lakelike foam before the wind. "What! make man the master of accepting or refusing his destiny! The excess of kindness—oh, ancient mother, has made thee weak; in future there will be no souls to furnish, save to the rich and powerful. Before half a century, kings will be born without subjects, and Brahmins will preach to the deserts."

"Let us try!" said the goddess.

They swept together toward the shore through the silent land

"Where the cock never crew,
Where the sun never shone and the wind
never blew."

As he approached the lake, the Summoning Angel read aloud from the register of fate the last names on earth of six souls. As each name was pronounced the lake quivered, a light ebullition appeared at one point of its misty silver surface, then a shadow shot upward and slowly passed to the shore. Then Chitra Goupta made known to them the decision of Brahma, reading to them also the final clause:

"The soul refusing to occupy the body predestined for it must remain here in the Silent Land among the shadows so many years as it would have passed in that body."

Then he summoned the first soul—that of an old Yoghi or saint, who had left behind in Mysore the tradition of a life passed in holy austerities and the most cruel self-torments.

"Thou," said the angel, "wilt be born again in an honest family of merchants, removed equally from the honors which disturb reason and the misery which depraves it. Rejoice!"

"Rejoice doubly," added Scheetala, "for I have been allowed to watch thee even unto the end. After having just reached the sweet consciousness of the light of the sun and the kisses of thy mother thou wilt—still wrapped in the robe of innocence—die an infant. This time thou wilt obtain the triumphant prize without having striven, without having suffered."

"Die a child!" exclaimed the old saint. "What! put my lips to the edge of the cup without half draining it—see the gates of life again on me and pause at the threshold! Better not to be born. I have tasted the joys of heaven—I wish to taste those of earth. I will wait." And with a gesture indicating refusal, he plunged again into the lake.

"Folly is found even in seeking heaven," said Chitra Goupta, and, with

a gesture, he called the next soul.

"Excessive virtue is subject to remorse as well as vice," said Scheetala.

The next was a beautiful Bayadere, whose voluptuous dances and grace had been admired by all Benares. Her loveliness had made her one of the chosen ones of the temple, a favorite of the Brahmins while on earth, and of the gods after death. The beautiful shadow advanced, bounding as in a dance, to the feet of the divine pair, who were seated on a rock of malachite deeply veined with gold.

"Thou wilt be beautiful," said the messenger of Yama, "and thy beauty will make thee the wife of a wealthy lord. He will lavish on thee every treasure. Rejoice!"

The soul of the Bayadere thrilled, as with rapture—she glanced like a fawn, around on the endless millions of gems, on the strange wealth which adorned the Land of Shadows, as if anticipating that these in another life would be regarded far differently than here. But before assenting she asked: "Will the Nabaub be young?"

"He will be thrice thy age, but will soon die, leaving thee his wealth, and then thou wilt marry again, one who will be young and beautiful."

"And I, shall I be a mother?"

"Thou wilt not."

The Bayadere was at once in deep misery.

"Without children! Disgraced again! No children!"

And turning away she sank deep in the lake, murmuring as she vanished in its shades:

"To live without children is to be ever dying."

The messenger of Yama smiled grimly.

"Didst thou expect all this?"—oh, mother of the newly-born? All refuse what all on earth covet. Thy sex, gentle goddess, is capricious as ever, even in the Realm of Shadows."

"If the tree condemned never to bear fruit could speak—Oh, Chitra Goupta, it would reply, 'Sterility is a disgrace.' For woman it is worse still. Brahma, the divine, has deigned since the first day of creation to share with her the creative power; almost from infancy she thrills with the aspirations of maternity; a woman, herself young anticipates giving birth. Man, a god, thou knowest not the mystery of maternal feeling. Poor Bayadere!—I well understand her refusal."

"'Tis well, Scheetala; but we are in danger of not finding a soul willing to quit this valley. Well, the next is a man—and ambition, the great thirst for honor, moves all his kind. This time I shall not fail." And with a gesture he called the next soul.

"Rejoice!" said Chitra Goupta, as he came upward—"rejoice and thank the gods. Thou wilt be born a king!" "King!" cried the soul. "A sad and cruel trade is that in these days. To be the executioner of one's own family in order to maintain a firm hold of the people and then, when one has merited the wrath of heaven and the scorn of man, to become the pensioner or the prisoner of the iron armies of the Western world! Never. My uncle was the powerful ruler of the Dekan; he put out my eyes with fire, fearing that I might supplant him, and he died a wretched servant of the English. King! I had rather be born in the humblest hut of a Pariah than in the golden halls of the monarch of Delhi."

"The danger is greater even than I feared," said the minister of Yama, "since even wealth and kingdoms are refused. But we are only half advanced. Onward!"

Of two other souls summoned, one was to occupy the body of a banker who would be most unscrupulous in acquiring wealth, but who would be enormously rich, while suffering much at the same time from bad health. The other

was destined to be a poor working man, but gifted with strength and health.

"To be miserable and healthy," said the latter, "will be to have a good stomach with the devil of hunger lodged in it."

"Riches in company with suffering," said the other, "is a garment of gold over a corpse."

And so both refused!

"Well, Scheetala," said the Angel of the Green wings smiling proudly, "dost thou still believe it to be right to show man his future life, and leave it to his choice to live or not to live? On this condition, as I say, the world would soon be depopulated. Thanks to the prayer addressed by thee to Brahma, there are now five poor mothers who are weeping for their children born dead!"

And the good goddess bowed her head low in shame, making no reply.

"Believe me," he added; "go no further, for no soul will again venture on the road of human life."

Unfolding the register, he was about to erase the six names inscribed, but the last soul still lingered near.

It was the shadow of a poor girl of Patna, whose only lot on earth had been that of suffering. A stranger to pleasure, power or fortune, she had lived for years only for her aged mother, and when at last she was about to be married to one who loved her well, she had perished the day before her nuptials, stung in the foot by a serpent.

"Feeble child of a fatal destiny,"

said the angel, "I will not say to thee as to others—rejoice—for I have only to offer thee a new existence of pain and suffering. Two souls have just refused wealth and health. Thou art to be poor and in suffering. Wilt thou accept?" Without retiring, the shadow rested silent, as if a gleam of future happiness was at last gleaming on her dimly.

"Poor daughter of suffering," exclaimed the kind goddess, "accept the privilege accorded by Brahma, and decline. Not only will poverty pursue thee and weakness and pain overtake thee, but finally, after a life of harsh field-labor, thou wilt be burned with thy dead husband."

But the girl's soul asked, hopefully and almost with joy: "But will he be my beloved? Will he love me then as he once loved—he for whom I am to suffer so much?"

"For a time—yes."

"Blessed be the holy name of Brahma—I accept."

A throb, as of rapture, thrilled through all the silent land, the shadowy lives to be threw their pale forms upward to the twilight, and the pale soul, led by the goddess, floated away over the portals of eternity toward the world, while Chitra Goupta rose to the seventh sphere where the decree of Brahma was registered by Indra.

In his golden book of the chosen names of those who were in future lives to reach the highest bliss, Indra wrote the name of the peasant-girl of Patna.

SOME WORDS OF WILLIAM Q. JUDGE.

BY G. L. M.

THOSE who have read the "Culture of Concentration," and it is to be hoped all have, cannot have failed to be struck by the great stress Mr. Judge there lays on the destructive power of pride and anger.

Pride, which nearly all have in a greater or less degree, may be overcome, or at least held in check, by measuring ourselves with the great Helpers of Humanity rather than with our fellows; but anger is for many a far more formidable, if not so subtle, a foe.

Nowadays most of the earnest workers in the Movement have ceased to think much of their own progress; but they are struggling all the harder with their lower nature that they may give as much help and as little hindrance as possible to the Great Work. Many such have grown to see that feelings of anger or irritation, even though forbidden expression, have nevertheless proved tremendous obstacles to effective effort. And possibly such have grown to realize with discouragement that active work, which has been their salvation on all other points, has seemed on the contrary to increase irritability. So that to them there may have come sometimes a temptation to run away for a time from all and everything.

To such the following words of Mr. Judge will doubtless be of as much help as they have been to the original recipient. The italics are Mr. Judge's.

"Anger may be felt anywhere in the body and sometimes only in one centre. Some are liable to entire anger. Best way is to hold on, meditate on the unity of all, strive for calmness. . . .

"As to temper, it is due to irritability. That comes from *rajas*. It is increased by action, until mastered. There is no specific road. You have to conquer in all the small instances by force and by trying to keep up a serene and *non-contemptuous* state of mind.

"At the same time read as discipline and aid some heavy book such as the Kapila Sankhya Aphorisms or Patanjali's. This will induce a calmer habit. Request or pray your Higher Self also to help you, and try to arouse confidence.

"*Do not go alone.* It will do no good. It will simply put off and that is no progress.

"But seize every small occasion for conquering, either by undoing at once what you did in that way, or by not letting yourself do it.

"Despise no one. Each time you despise *any one* you add to your own irritation."

THE SOKRATIC CLUB.

BY SOLON.

(Continued.)

PRESENT. Mrs. Wilding, Miss Holdy, Dr. Roberts, Mr. Moore, Mr. H. Turner, Solon, and Mrs. Miller, an elderly lady, very quiet but well-informed, very devoted and attached to the work, a great friend of the Professor's, and much liked by all of us.

Mr. Moore.—"So Mr. Penta and his few friends who think they are the real and only Sokratic Club and that we don't belong to it have had their little Convention and are going to do everything along the original lines."

Mrs. Wilding.—"Perhaps after all they are working a little more along the original line than they imagine."

Mr. Moore.—"Well, that somewhat surprises me to hear you say that, Mrs. Wilding. What do you mean?"

Mrs. Wilding.—"Oh, simply that there has been opposition to the work from the start, and whenever the time has come to take another step forward and to enlarge the work, there have been some who, not able to see beyond the end of their noses, and afraid that in the larger work they themselves would be of less importance, strenuously opposed everything that was not strictly according to precedent. And Mr. Grover and Mr. Penta, and their friends have certainly acted along the original lines of opposition laid down by the original opposers to the work. More's the pity for them."

Mr. Turner.—"Have any of you ever seen a crab come out of his shell? It is an exact illustration of just the process the club has been going through."

Miss Holdy.—"Why, I never heard that

crabs ever come out of their shells, how do they manage it, and how do they get back?"

Mr. Turner.—"Well, first of all they don't get back, that would be impossible, they grow a new one and the old one is—well, a shell and that is all. I was down at the seashore the other day and saw a crab just coming out. It was one of the most interesting incidents of natural history that I have ever witnessed. I imagine it must be a very painful process for the crab and just emerging from its protecting house, it is of course very tender and any rough handling would kill it. It very gradually and slowly loosens itself from the shell and first one part and then another emerges until at last it is entirely free. I cannot give you all the technical terms, and no doubt Dr. Roberts could tell you a great deal more in detail about the operation, but I want to use it simply as an illustration. The most interesting point about the matter is that the crab is larger when it has left the shell than when it was in it, so you see it could not get back again, but it is still the same crab though with a larger view and greater possibilities."

Dr. Roberts.—"In fact, that is the reason for its leaving its shell, it is obliged to do so in order to grow, and it immediately begins to form a new shell for the purpose of protection."

Miss Holdy.—"So, Mr. Turner, that is your little crab story, please now tell us the interpretation."

Mr. Turner.—"Well, I think that is easily enough seen. The crab operation is nothing more than what has been go-

ing on in the Club, we have left our old shell and have entered upon a broader, freer sphere of work. Those who see only the shell may think it very foolish of the crab to leave it and may hold on to the shell and think they have the real thing. But the living vital part is growing all the time and so continually leaves the old forms and builds new ones better suited for its purposes."

Dr. Roberts.—"So far, so good. But in the case of the Club a new and, I think, very cast-iron shell was already provided beforehand. Your analogy doesn't hold good there, I think."

Mr. Turner.—"No, not strictly, but the reason is that we are taking our illustration from a lower plane of nature and in the world of men there are other factors which must be taken into account and one of these is the power possessed by some to foresee and to provide for the future. As for the new organization's being apparently so cast-iron in character, I think you will agree with me that there never was so much freedom or such great opportunity for work in the club or such harmony and fair dealing as now. The cast-iron part of it is simply for protection just as the crab's shell is for protection and again it has enabled us to discriminate between those who follow the mere form and those who look behind the form and see the spirit. That a protection was needed against certain elements has been amply shown by the past history of the club."

Mrs. Wilding.—"But Mr. Moore was going to tell us about Mr. Penta's convention. Was he elected President?"

Mr. Moore.—"No. Dr. Doe was elected. You know that Penta—or at least this is his version of it—accepted the offices of Vice-President, Acting President and Treasurer only from a sense of stern, cold-blooded duty, and at the convention of course he did the grand act, no doubt still cold-bloodedly for perhaps he suspected that Dr. Doe would be elected anyhow. However, he is

partly consoled by still being Vice-President and Treasurer."

Solon.—"As for his frigid sense of duty, it is well known to all at the Headquarters of the club who were at all intimate with him that he has worked cold-bloodedly for office ever since long ago and for some time before the Convention he circulated the most pessimistic reports and prognosticated the most dire results about the affairs of the Club none of which however have proved true. He is the only one of the old governing committee at the headquarters who has left us."

Miss Holdy.—"But where was Mr. Grover? Wasn't he at the Convention? Why wasn't he made President?"

Mrs. Miller.—"What! Mr. Grover accept the Presidency of a small organization like that. No, no, you don't understand Mr. Grover. When he was President of the whole Club some little time ago, he wasn't satisfied and nobody ever dreamed of his wanting to be the President of a small disconnected fraction of the Club. Certainly he is too smart a man to take that office again. He has left it to the tender care of his dear colleague and co-worker Dr. Doe. Mr. Grover aimed at bigger game; I thought everybody understood that who had watched his career."

Mrs. Wilding.—"Oh, yes! That was perfectly plain long ago and when his little plans didn't work, he deserted his post by resigning from the Presidency and even gave out that he had joined the Club and become connected with the work for only a time."

Miss Holdy.—"The impudence of the fellow! But what was it he aimed at and why did he resign?"

Mrs. Miller.—"He wanted to be the power behind the throne. In fact he wanted to make the Club a puppet show and to pull the strings and prognosticate funerals and so forth. There is another who also likes to play the power behind the throne and I have often won-

dered since the flash-light was thrown upon the doings of certain people who had obstructed the work why Mrs. Purple who had the facts did not throw the flash-light on that person too. No doubt it will all be done in good time, but I know this much, that Mrs. Purple received a document purporting to have been written by some high authority while Mrs. Purple and Mr. Grover and some other members were in Europe. The writer imagined herself to be acting in our Director's place and when they returned it was sent to the latter accompanied by a letter urging that it be sent out to the members."

Mr. Moore.—"Oh yes! wasn't it written by some one in England?"

Mrs. Miller.—"No, by some one in America, at whose house Mr. Grover nearly always stayed. It was there that the four who have been so often spoken of as being the chief instigators of the disaffection, used to meet privately and consult the oracle."

Mr. Moore.—"Ha, ha, I know now whom you mean. Whenever I think of that house I am reminded of the warning that the old Romans used to put at the entrance to their villas: 'cave canem,' only in this case the warning ought to read 'cave'—what is the Latin?—well, 'cave oracle,' beware the oracle. But what became of the document?"

Mrs. Miller.—"Oh, our Director threw it in the waste basket, where many of its kind had previously gone."

Miss Holdy.—"Is she a member of the Club?"

Mrs. Miller.—"No, not since its organization, and I am sure none of the members would encourage her to join. This foolish desire to have remarkable documents sent out simply impedes the work and deludes the unwary. The Professor saw this some time ago and also our Director, and both have repeatedly warned the members against these things."

Mrs. Wilding.—"Yes, and the plan

adopted by a certain young man whom you know and who wanted to gain power, and pose before the members, was to take some passage from some old book, transpose or change a word here and there and use it in his articles and correspondence so that he might appear as a great sage."

Miss Holdy.—"What a task and what an awful responsibility to keep up the deception and not be found out."

Mrs. Wilding.—"Oh, a great many did find him out and one of the reasons why I love and respect our Director so much is that she always takes especial pains to put everything in the simplest way possible, and always avoids mystery. She speaks direct from the heart to the heart, and always with such a sweet spirit of compassion, so different from the autocratic and exclusive oracle just referred to."

Mrs. Miller.—"I have been thinking during this conversation that it is very necessary to talk over these matters. The club has such a wide field of work that it is essential that its members should study human nature, and we must not be debarred by false sentiment from looking facts in the face. The physician and medical professor point out to the student the disease, and show what steps must be taken to eliminate it. Without such study it would be impossible for the student to learn and to acquire the knowledge necessary for him to cure the disease. So must we study the diseases of the personal nature, selfishness, ambition, pride, love of power. In other words, we must learn discrimination, though ever ready to stretch out a helping hand to all. But for the sake of suffering humanity we cannot shut our eyes to the doings of those who would hinder our work."

Mr. Moore.—"Well, if some of the disaffected ones do not wake up soon I shall be very much surprised."

Mrs. Wilding.—"I wonder whether Dr. Doe will know his own mind any

better now he is President, or still say one thing and repent it afterwards, as he did at the convention."

Solon.—"Yes, I must say it surprised me when I heard that he voted for the resolutions in Committee and then refused to accept them afterwards. Maybe it was the tears of the women, according to one report I heard, that affected him, for you know he is very sympathetic. I don't mind a man's taking time to consider anything if he is in any doubt about it, but I do say, let him not act until he is willing to stand by his action."

Mrs. Wilding.—"He told everybody before he went to the convention that he was going there to act the part of peace-maker, and of course, having this great idea of his own importance and mission, he fell an easy prey to the flattery of Grover, Penta & Co. But in spite of his professions of peace, his first voting for the resolutions and repudiating them afterwards, showed that he was anything but at peace with himself, as his language also testified when he characterized an alleged statement of someone as 'a living lie.' But one may expect strange contradictions in one who follows the erratic oracles that issue from the little suburban town not far from here. I can't imagine what must have been the feelings of himself and others, as one by one these oracles failed and especially after so much money and energy had been spent in carrying out their plans, which only ended in failure and ridicule."

Mrs. Miller.—"The moral of which is, don't follow oracles or run around after people who write mysterious documents."

Mrs. Wilding.—"But Dr. Doe could hardly have been expected to act otherwise than he did. He tried to patch up a false peace between the Professor and those who so falsely accused him some years ago, and then later when those who opposed the Professor had formed a club of their own, he tried again, though

he knew they had not at all departed from their old attitude."

Solon.—"I believe very strongly in that verse in the Bible—something about there being a time for all things. There's a time to talk peace, no doubt. But there is also a time for strong, vigorous action, such as our Director took to prevent the subtle forces of selfishness and ambition eating out the spirit of our organization. Our Director was backed up and we have succeeded, but it was just because the Professor was not supported at one particular time and by the one who should have done so, that those accusations were not knocked clean on the head at the time."

Miss Holdy.—"But how could that have been? I thought everything was done that could be. But please tell me particularly what you refer to."

Solon.—"It was when the Professor went over to the European headquarters of the Club because of these false accusations and Dr. Doe went with him. You must have heard that the Professor refused to defend himself, and we all looked to Dr. Doe to do the right thing at the right time. Well, the right time came. It was at a private council meeting. The Professor made his statement, and all that was needed was one strong, vigorous word from Dr. Doe to have settled the whole thing then and there forever. The Professor couldn't say this word. It had to come from the one who was sent over by us to defend the Professor. *And it didn't come.* Instead, the Doctor got up and began talking about peace, and eulogized the Professor's accusers, said how much good work they had done, and—excuse me—talked mere sentimental rot. One strong word of direct support of the Professor, and his accusers would have been absolutely alone and without power. However, it's an old story, but it explains much that has happened since."

Mrs. Miller.—"I remember when the Professor came home, how keenly he

felt this lack of support and how disappointed he was, but after all the Doctor is a good man, and I am sure did not act wilfully against the Professor, but was simply carried away by sentiment, and is so easily influenced."

Mrs. Wilding.—"It certainly makes one smile to think of the prospects before the so-called *original* Sokratic Club, which Mr. Penta described in one of his circulars as 'officered my myself,' and now officered by Dr. Doe, Mr. Penta and Mr. Penta, and to be run strictly along the lines of horse-sense."

Mr. Turner.—"By the way, I should have said that the crab I spoke about was a horseshoe crab, so the little incident of crab evolution will perhaps appeal more strongly to Mr. Penta's horse-sense than if it had been one of the ordinary species."

Dr. Roberts.—"But, tell me, Mr. Turner, does not the new Constitution which the Club adopted by becoming a part of this Universal Organization, does it not kill all self-reliance? And does it not require implicit confidence in one's leader?"

Mr. Turner.—"To the latter question I answer, certainly, yes; to the former, unqualifiedly no."

Dr. Roberts.—"And suppose one did not have this confidence in the leader?"

Mr. Turner.—"Then, naturally, he would not seek to join the organization."

Dr. Roberts.—"You mean you would exclude him."

Mr. Turner.—"No, he would not seek to enter; he could not do so honestly, because he could not accept the constitution."

Dr. Roberts.—"This would mean then that your organization was after all not Universal, since there are some who cannot or will not enter it'."

Mr. Turner.—"Ah, Doctor, I am afraid you misunderstand the sense in which the word universal is used. The organization is not universal, that would mean that all humanity belonged to the or-

ganization as an organization. But it is universal in its aims, it is in fact for the benefit of the whole human race and all creatures, and no less for those outside than for those within its ranks. As for its constitution being iron-bound, let me give you another illustration. A child will eat anything and is usually most fond of those things which are most ruinous to its digestion, but the wise man eats only those things which will nourish the body and which will keep him well and strong. The foolish man permits all kinds of thoughts to make a play-ground of his mind—to quote an old saying, but the wise man guards his mind and thinks only those thoughts that are good, and pure, and true. You might say perhaps that the wise man had hedged himself in with cast-iron rules. Well, if you like to describe it in that way—well and good, but is he not wise after all? And is he not able to do better work in the world? Is he not more free than the foolish man who does not control himself? Now I claim that the action taken by the Club is exactly similar to the action taken by the wise man, and as the wise man will admit to his body and mind only just such food and thoughts as are in keeping with the purposes of his life and work, so our organization admits only those members who are worthy and well qualified and who will carry out the purposes and aims of the organization. This illustration ought to appeal to you, Doctor, and I certainly cannot see how anyone can fail to understand the wisdom of our course."

Dr. Roberts.—"Please do not think I oppose it, for I certainly do not—there were only a few points that were not quite clear, and as you know I have heard so much from the other side."

Mrs. Wilding.—"Well, when I hear them talk about autonomy and self-reliance I always think of a party of travellers crossing a mountain range. They need a guide and they follow the guide's

directions implicitly but no one would therefore accuse them of lacking self-reliance. And if some other travellers should come and ask to join them but at the same time expressing lack of confidence in the guide and that they would judge for themselves and would reserve to themselves the right to follow his directions or not as they saw fit, would it not be the only sane and proper thing for the party of travellers to decline to permit the others to go with them? The others might talk autonomy all they wished but in my opinion they would be following but a shadow, for surely government of any kind whether *auto*, or not *auto*, requires some degree of wisdom and common sense."

Solon.—"In my opinion the party of travellers showed by their action that they fully appreciated autonomy and exercised it too, both in following the guide and in refusing to admit the others to their company, and also showed their self-reliance in following their own calm

sober judgment. Self-reliance does not consist in rejecting the guidance of one wiser than ourselves when we are able to recognize such a one. And to come back to the Club the members in the first instance had to rely on their intuitions and their own higher nature in accepting the changes which have been made. Besides, the cast-iron rules apply only to the organization and are simply for its protection. The individual is free as ever and I am sure no one would wish to coerce any member to remain in the organization who did not desire to do so but preferred to follow his own sweet will and conform to no rules or regulations."

Mrs. Wilding.—"I wonder how Mr. Penta and Dr. Doe and the rest of that ilk reconcile their individual autonomy with their acceptance of the constitution which they and their few followers have adopted. However it is getting late and I must go home, so good-bye until we meet again."

CONVERSATIONS WITH OURSELVES.

BY EVA F. GATES.

A NEWSPAPER writer giving a light sketch of the theosophic concept of man's nature says:—"According to this philosophy, a man may sit in his bare soul and lay his body, his mind and his other parts around him in a semi-circle and hold converse with them making up a very respectable 5 o'clock tea party all by himself."

That a person may analyze and hold converse with his principles and glean wisdom from the process is to be seen by reading E. D. Hitchcock's "Remarks on Shakespeare's Sonnets." And Barnstorff in his "Key" says: "Shakespeare in his Sonnets gives us simply intuitions of the soul; he depicts his own ultimate, spiritual personality under the form of appeals of his mortal to his immortal man; of his external being, which belongs to time and circumstance to his higher self, which belongs to humanity and eternity; invocations, so to speak, of the civil and social man to his genius and his art."

These sonnets are supposed to be addressed to persons, but it appears to be more reasonable to regard them as "soul studies," as the poet's conversations with his complex self, regarded as a soul struggling with a double nature by which he is linked to earth and heaven.

Under the disguise of the language of love, the witnesses to the Truth who carried the torch through the dark ages, have permitted that torch to cast some gleams of light into the darkness of that time. And beneath the surface meanings of the "fables and fairy toys" the real meaning is to be looked for by those who have "lover's eyes," quick to penetrate disguise.

Love represents devotion to the Divine; to Knowledge; to Humanity; to Beauty

as the representation of Divinity; to Religion. Love is the esoteric devotion to God, for the guidance of which Chaucer gave mystical rules in his "Court of Love."

Plutarch, Spenser, Sir Philip Sydney, wrote sonnets addressed to ladies—personifications of ideals. This is the meaning of the love literature of the Middle Ages, of the time when men "were tongue-tied by authority."

The Sonnets of Shakespeare show the spirit of man to be one with God and Nature. A sense of this unity was the secret joy of the poet, taking the name of love. The joy of a part for a whole which it was just beginning to recognize as itself.

This Unity as "Beauty's Rose,"—the spirit of humanity—is realized as double in its manifestation in man, where it is called the "Master-Mistress." The master, the reason, the mistress, the affections, for one interpretation.

Hence comes the double nature of man, with which his consciousness has to battle and from whence proceed the tribulations of life.

"Two loves I have of comfort and despair,
Which like two spirits do suggest me still;

The better angel is a man right fair,
The worser spirit a woman colored ill."

—Sonnet 144.

Thus are personified the reason and the affections. The affections may pass into the passions when they are not balanced by reason and harmoniously adjusted.

In the 146th Sonnet he advises himself to sacrifice the passional side of his nature to feed his soul.

Addressing his spiritual nature or con-

science in the 61st Sonnet, he says :

"Is it thy will thy image should keep
open

My heavy eyelids to the weary night?
Dost thou desire my slumbers should be
broken,

While shadows, like to thee, do mock
my sight?

Is it thy spirit that thou sendest from
thee

So far from home, into my deeds to pry;
To find out shames and idle hours in me,
The scope and tenor of thy jealousy?

O, no! thy love, though much, is not so
great;

It is my love that keeps mine eye awake;
Mine own true love that doth my rest
defeat,

To play the watchman ever for thy sake;
For thee watch I, whilst thou dost
wake elsewhere,

From me far off, with others all too
near."

The idea that the soul of man is free
during sleep to commune with the Over-
soul is beautifully expressed in the 27th
Sonnet.

"Weary with toil I haste me to my bed,
The dear repose for limbs with travail
tired;

But then begins a journey in my head,
To work my mind, when body's work's
expir'd;

For then my thoughts, from far where I
abide,

Intend a zealous pilgrimage to thee;
And keep my drooping eyelids open
wide,

Looking on darkness which the blind do
see;

Save that my soul's imaginary sight
Presents thy shadow to my sightless

view,

Which, like a jewel hung in ghastly
night,

Makes black night beauteous, and her
old face new.

Lo, thus by day my limbs, by night
my mind,

For thee and for myself no quiet find."

The lower self in its pride and faults,
and the change to the contemplation of
the Higher Self as that to which praise
alone is due are expressed thus :

"Sin of self-love possesseth all mine eye,
And all my soul, and all my every part;
And for this sin there is no remedy,

It is so grounded inward in my heart,
Methinks no face so gracious is as mine,
No shape so true, no truth of such ac-
count;

And for myself mine own worth do de-
fine,

As I all other in all worths surmount.
But when my glass shows me myself in-
deed,

Beated and chopp'd with tann'd anti-
quity,

Mine own self-love quite contrary I read;
Self so self-loving were iniquity,

'Tis thee, myself, that for myself I
praise,

Painting my age with beauty of thy
days."

Thus by skimming the mere surface of
these sonnets we see it is not at all im-
possible to converse with the various as-
pects of our natures and learn to balance
and harmonize the different parts, until,
like the Great Unity which they reflect,
all is order and symmetry in the little
world as in the great, to which it be-
longs.

THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER IX.

THE ATTITUDE OF THEOSOPHY TOWARD SPIRITUALISM. TO UNDERSTAND THE PHENOMENA IT IS NECESSARY TO STUDY THE SEVEN-FOLD NATURE OF MAN. THE IMMORTALITY OF THE SOUL, NOT DEMONSTRATED BY SPIRITUALISM. THE CONSCIOUSNESS OF IMMORTALITY MUST BE BORN WITHIN THE SOUL ITSELF.

IT would seem that since Modern Science has condescended to place far-sighted spectacles upon the nose of the "Psychical Research Society," thus endeavoring to get a glimpse beyond the gross, physical plane. Abundance of evidence having accumulated of strange phenomena, yet Science being completely unable to formulate a solution thereof, it would seem as if all clear thinking minds would admit consciousness to be possible apart from the physical organism, and consequently be compelled to postulate an inner Ego, or soul, or spirit. The error made by spiritualism is that finding something which exists and persists after the death of the physical body, it mistakes this second *body*, composed also of matter, for the real and permanent part of man and not understanding his complex or sevenfold nature, one of the mere vehicles of the soul is thus confounded with the soul itself. That this vehicle shows intelligence is not strange since it contains a memory of the just-closed earth life from its long association with the physical brain, just as a glove will retain the shape of the hand when the hand is withdrawn, but it is not the hand itself. This astral shell, as it is rightly classed by theosophy, is doomed to disintegration which takes place as a natural process when not interfered with, as

it represents nothing more of value as such in the economy of nature.

All forms are subject to annihilation, but the will, the soul, which animates the form, is an eternal power; it can be brought into contact with matter but it cannot be permanently united therewith. Nothing can be united with eternal and perfect life but that which is eternal and perfect; that which is good and perfect therefore can alone continue to live; that which is evil or imperfect must be transformed, refined in the crucible of nature. If all the elements constituting a person were good, that person would be wholly immortal. Such a being would be a full "septenary" or one who had evolved upon all planes; and naught of such elements could manifest in the séance room. What does manifest is obvious to the illuminated thinker. So on the other hand, if there were nothing good in the person, nothing could be saved but all must be transformed. If a portion be good, another portion evil, the good will live and the evil finally perish. The divine in man cannot die, but all that is merely elemental or animal in him is subject to dissolution. Animal man is the son of the animal elements, out of which his animal soul was born; the animal instincts and desires existed before the divine spirit illuminated them and made them into man; the animal soul is derived from the animal kingdom, and if man is like his animal parent he resembles an animal in his instincts and desires. If he is like the Divine Spirit shining through the animal elements, he becomes like a god. If his reason is absorbed by his animal instincts it becomes animal reason, if it rises above his animal desires it becomes angelic.

Animals follow out their animal in-

instincts and ascend as high in nature as their position will admit; they do not sink below that position, but animal man may sink below the brute; such animal attributes die with the animal elements to which they belong. For such personalities there can be no immortality although they can and do manifest in the séance circle. Man therefore should ally himself to the Divine and not live in the animal elements of his soul. Man has an Eternal Father who sent him to gain experience in the animal principles, but not for the purpose of being absorbed by them as in that case man becomes an animal while the animal principle would have nothing to gain. So we see that the astral body after death belongs on the astral plane and has no business on the physical, but may be drawn thereto by the desire of friends of its late earth life, thus hindering the soul from escaping from one of its vehicles and thus actually holding it a prisoner in Kama-Loka or Purgatory. Spiritualists who are ignorant of this law, nevertheless practise sorcery and Theosophy warns against it not only because it hinders the progress of the departed soul, but because it also works injury to the medium and to all who participate. The attitude of Theosophy towards spiritualism is as towards any system of thought that teaches error, viz., to make the error known, not in a carping spirit but in that of true brotherhood, and in the interest of humanity.

Theosophy recognizes whatever may be good in the teachings of Spiritualism but it cannot therefore be silent on so grave an error which involves so much injury to incarnated and disincarnated souls alike. It speaks with no uncertain voice concerning these dangers and if the spiritualist will investigate with impartial, unprejudiced mind, the truth will be demonstrated concerning the phenomena he witnesses, he will know that the pure, the good, the spiritual do not manifest on this lowest, physical,

plane without a physical body wherein the Ego can have opportunity to gain more experience, to win a victory over some shortcoming, and which it cannot do except on a plane where temptation exists. The Ego just retired from active earth life, having shed the physical body, is now busy endeavoring to rid itself of the astral body likewise, and when this is accomplished it withdraws to a still higher plane where it belongs by essence of its nature, being purged of the lower principles or vehicles; it is not the mere puppet ready to dance to the mediumistic piping of the curiosity seeker or even to the earnest but misguided mourner.

Spiritualism made its advent into the world when Materialism was rampant, setting itself up as an authority upon all questions concerning the life of the soul. Spiritualism is an illegitimate child, the result of church bigotry on one side and cold materialism on the other and though it seems to be thriving it yet has the peculiarity of a "spreading green bay tree" that it appears healthful and green after it is dead. Spiritualists claim that the demonstration of the immortality of the soul rests with spiritualism. Is this true? Not so is the soul convinced of immortality, not by any outside evidence. Spiritualists seek the phenomena over and again many years, yea, some witness it a life time, and yet are they not convinced; doubt still preys upon its victim; he ever seeks fresh phenomena hoping for more convincing proofs. The consciousness of immortality must be born from within the soul itself, this is the legitimate way; all other means are but spurious imitations, and as such they but deceive.

The objection of Spiritualists to abandon the idea or belief that that which manifests is not the real self lies herein: that if the astral form is also to be lost there is nothing left to identify the soul, that they cannot then recognize their departed in the other life. Such reasoning is childish in the extreme. In the first

place that the astral body exists after the dissolution of the physical does not prove that nothing also exists beyond the astral, nor can we think that the real, the permanent, the spiritual part of man is less informed than the lower, transitory nature, nor can we think that the higher development of man results in his knowing less. Does the recognition depend upon a body or form of any sort? Even here on the physical, limited sense-plane we have other means at our command by which to recognize friends; surely on higher planes the power will not be diminished. On the soul plane soul will recognize soul according to the law governing that plane.

From each plane something is contributed to the make-up of man, and at the dissolution of the personality, the four lower principles go back from whence they came; the three higher, born from the higher planes are the permanent part of man, the trinity, and if the personality is to become immortal it has to become united to this in its long pilgrimage. We now see that there is perforce something incorruptible and eternal in man as well as something corruptible and temporal, and man may use his free will to identify himself with the one or with the other. The will of a person retains its own qualities or attributes after the death of the person, for this will is not the person; the personality consists of personal qualities that are represented in his form, or in the four lower principles, and when it is dissolved, whether the physical or the astral, there is an end to that personality. The will or Ego that informed that personality, and many others before it, exists, and when it has become illuminated by the divinity of its own spirit, it will continue as a conscious entity and is then immortal.

CHAPTER X.

CONSCIOUSNESS ON VARIOUS PLANES.

When we closely investigate man's nature, we find that he is correlated to all

known forces in the Universe, that all the various substances in existence are congregated and concentrated in him, that the Universe is one, and that everything within it is connected with the whole and with every other part, that no act or thought occurs without affecting each portion of the great whole. We also know that the parts cannot know the whole or the unknowable until the fraction becomes again the whole member. The whole attracts the parts by the inherent nature within each. "I and my Father are one" may be translated thus; my limited consciousness which has been growing and evolving through long periods of evolution, has finally enlarged and become one with the Divine consciousness. The Universe is in fact consciousness expressing itself on various planes. The first differentiation of consciousness is in the universal mind principle, which manifesting upon all planes, is simply the universal mind principle differentiating and individualizing, evolving into self-consciousness when man comes into being. Our Philosophy teaches that every atom is intelligent, and if conscious, and intelligent, must be receptive to intelligence, receptive to suggestion; and if this is true we can see how great is our responsibility, for the atoms composing our bodies are continually being cast off by us, and new ones taken up.

Are we not in this sense the arbiters of our own destinies? Do we not make our environment? These lower or lesser "lives" make up the physical and intellectual man. Are we not verily our "brother's keeper" in this sense? The atoms we discard, how do we impress them, with good or evil impulses, or are we indolent and cast them off no better informed than when they became one with us? When we once know this truth, a foundation is ours upon which we may truly build immortal character. We can then become conscious builders in the Universe. Thus is evolution car-

ried on. Man can hasten or retard his evolution, individually and collectively. How else is the "Golden Age" to be brought about, and the brotherhood of man? So long as the atoms that compose the man are selfish no reformation is possible. We begin at the wrong end of the line to better man's conditions, we try to change the results without attacking the cause of the disorder. To occasionally think a good thought, to do a kindness as impulse dictates, is better than not doing so at all, but to make much headway man must acquire and evolve the habit of doing good, thinking good, until it has become natural to him; when this has become the rule instead of the exception, then the principle of love will be conscious on all planes. Then will the "lion lie down with the lamb."

We may view this subject from various aspects. The lower states of consciousness manifesting in the mineral, vegetable and animal kingdoms cannot be appreciated by man until he learns to know himself; for when he truly knows himself, he knows other selves. But this we do know; that the consciousness expressed in these lower kingdoms is not capable of aspiring to the higher planes, nor does it function upon any other but its own plane. The power to do is latent within, however. To exercise this power is only possible to man. That man does exercise this power involuntarily is an established fact. But to exercise this power voluntarily, by the aid of the will, that is another matter altogether. To be able to shift the consciousness *at will* to one plane or another, to be at home, as it were, upon any plane in the universe is a possibility open to man, but it involves effort, labor and the will to cultivate one's whole nature. We must come into sympathy with everything that lives if we would understand Life. We may understand things intellectually from books and study, but yet be very far from knowing things truly. We must know the soul

of a thing if we would truly know it, and to do this, we must evolve consciousness upon the soul plane. Man must unfold his seven-fold nature to enable him to become conscious on the various planes of the universe.

In the physical world, we, the earth, the stars, the planets, are all of one matter, and through this oneness of material are we able to communicate. Now, on the psychic plane the psychic bodies are also of one matter and through this oneness of material we are again able to communicate, and as on that plane, matter is more subtle, so communication is swifter, easier and more complete than on the physical plane, but as man does not generally enter upon this psychic plane voluntarily, the means of communication between the physical and the psychic planes are necessarily defective. In fact, what is thus communicated may often be misleading and unreliable. The one who enters this state of consciousness voluntarily, and knows the laws governing these planes, can alone obtain knowledge from such a source which is complete and reliable, and so with all the various planes in the Universe. This is the object of evolution, yea, of life itself, to have knowledge of all planes of being, and how can we have this wisdom unless we become conscious on successive planes? Thus can we work on all planes, and thus become god-like. To do this is a stupendous undertaking, for to become gods we must possess attributes of gods, and to be god-like is to become unselfish in the whole nature. Love for the orphan humanity alone must dominate our thoughts and actions. Naturally the question that presents itself to the earnest student is, "How shall I learn to develop consciousness upon other planes, what method must I pursue?"

Now, there is a legitimate and healthy means whereby this can be accomplished, and there is also an abnormal and unhealthy method which, if pursued, will

lead finally to destruction of the spiritual power in man. To study one's self with a fervent aspiration, to desire to know because of the good we can do for the world, to desire no powers but such as are born from the unfoldment of the higher nature, for in the evolution toward perfection powers are gained, but they are the accompaniment of the cultivation. Man must first seek to become more pure in living, more unselfish, more spiritual in his aspirations, ere he seeks to become conscious on other planes of being, whereas in his selfishness he would but learn to control elemental forces for his own use and pleasure.

Nature's laws are wise, for the one who persists in selfishly cultivating his latent powers, in the end fails; for some mightier force controls him to his own doom. If he hastens the process of his evolution by physical means, neglecting the cultivation of his spiritual nature—which would protect him always from malign influences—if he neglect this, then does he open the door to influences more evil and selfish than himself, since

he will attract them by the selfishness within himself, and so he would become but the tool of these stronger forces in Evil. But the man who develops rationally, intelligently, striving to live unselfishly, neglecting no part of his composite nature, aspiring to know other planes beyond the physical, awakens that faculty latent within his own soul, sets up vibrations on higher planes corresponding to the thought waves from his own brain, and thus likewise comes under the benign influences stronger and more potent for good than he alone is, and so may draw help and courage from this divine source. Humanity as a whole draws help, fortitude, strength and inspiration from the same benign influences just in proportion as individual men and women uplift their consciousness upon the planes where oneness is the law. The more spiritual the plane the less of separateness is manifest. Nor does this mean annihilation. It is simply consciousness beyond self, it becomes more than self-consciousness, never less.

(To be continued.)

THE ANCIENT DRUIDS, THEIR HISTORY AND RELIGION.

BY REV. W. WILLIAMS.

(Concluded.)

THOUGH Druidism, with all its fame and prestige, had now passed away, yet the spirit of it survived in its order of Bards who, now scattered throughout Wales, Ireland, Scotland, and many parts of Britain, became wandering minstrels and sole depositories of Druidic philosophy and learning. There are clear evidences of their existence in all these countries. They were treated with the utmost respect and exempted from taxes and military service, and revered as the sole survivors of an age of freedom and liberty, the traditions of which are still cherished in the heart of every true Celt, for they gave poetic expression to the religious and national sentiments of the people which have never become entirely extinguished. It was, however, chiefly in Wales that Bardism attained its highest development and continued to exert a powerful influence even after the introduction of Christianity into that country. This was also the case through the middle ages, and after the conquest of Wales.

At stated intervals great festivals or *Eisteddfodau* were held at which the most famous bards from various districts met and contended in song, the umpires being generally the most learned of the princes and nobles. To this day, these festivals are celebrated not only in Wales but in America, Australia, New Zealand and wherever Welshmen abound, who still cherish and retain many of the Druidic traditions, apothegms, symbols and emblems. In Brittany and other parts of France still exist ancient customs and superstitions of Druid origin which have utterly repelled the eradica-

ting influence both of the Catholic and protestant clergy. Through these Bards has been handed down what knowledge we possess of the theology and philosophy of the ancient Druids. The *Barddas* one of the great occult books preserved in the bardic college in Glamorgan has been published, and contains a vein of teaching and thought clearly which may certainly be regarded as of Druidic origin. Editorial exigencies preclude us from pointing out at great length the many similarities and interesting analogies and correspondences with the religions and philosophy of the East which are presented in the abovenamed work. To do this in an adequate and satisfactory manner would swell our remarks into a volume, and we therefore most reluctantly limit ourselves to giving short extracts in which are expressed some of the chief teachings of the Druids and a translation of *The Circles of Existence* which we trust may not prove devoid of interest to the student and general reader. For the better understanding of them we would observe that the Bardic theology is expressed in tercets or verses consisting of three lines, the number three being held in great esteem by the ancient Druids.

THEOLOGY AND PHILOSOPHY.

Three are the Circles of Being.

Cyleh y Ceugant—The Circle of Space.

Cyleh y Abred—The Circle of Evolutions.

Cyleh y Gwynfyd—The Circle of Happiness.

Three are the successive states of animated beings.

The state of existence in Announn,
 The state of liberty in Abred,
 The state of happiness in Gwynfyd.
 Three are the phases of existence:

Commencement in the Abyss (Announn-
 for).

Transmigration in Abred.

Completion and perfection in Gwynfyd.

As supplementary and forming a commentary on these circles, we give the following extracts—Souls when purified ascend to still higher spheres from whence they can no more descend. Souls that are sullied with earthly impurities are refined by repeated changes (incarnations) and probations till the last stain of evil is worn away and they are ultimately ripened for immortal bliss in a higher sphere—the abode of the Blest—of the Sages—of the Friends of Humanity. With respect to the creation of the Universe we learn that this grand event took place “by the voice of the Divine energy, that is, by its melodious sweetness, which was scarcely heard when, lo! dead matter gleamed into life, and the non-entity which had neither place nor existence flashed like lightning into elementation, and rejoiced into life and the congealed, motionless shiver warmed into living existence, the destitute nothing rejoiced into being a thousand times more quickly than the lightning reaches its home.” One of the Masters being asked, with what material did God make all corporeal things endowed with life? replies, “With the particles of light, which are the smallest of all small things, and yet one particle of light is the greatest of all great things, being no less material for all materiality that can be understood and perceived as within the grasp of the power of God. And in every particle there is a place wholly commensurate with God; for there is not and cannot be less than God in every particle of light, and God in every particle; nevertheless, God is only one in number. On that account every light is one, and nothing is one imper-

fect co-existence but what cannot be two, when in or out of itself.”

How were animation and life obtained? “From God and in God they were found; that is from the fundamental and absolute life; that is from God uniting himself to the dead, or earthliness; hence motion and mind, that is, soul. And every animation and soul are from God, and their existence is in God, both their *preëxistence* and derived existence; for there is no preëxistence except in God, no coexistence except in God, and no derived existence except in God and from God.”* With reference to the evolution of men we give the following: “It is necessary that every living and animate being should traverse the circle of Abred from the depth Aunwn, that is, the extreme limit of what is low in every existence endowed with life, and they shall ascend higher and higher in the order of gradation or life, until they become man, and then there can be an end to the life in Abred, by union with goodness.”

“But no man at death shall go to Gwynfyd (Nirvana) except he who shall attach himself in life, whilst a man, to goodness and godliness. The man who does not thus attach himself in godliness shall fall in Abred to a corresponding form and species of existence of the same nature as himself, whence he shall return to the state of man as before. And then according as his attachment be either to godliness or ungodliness, shall he ascend to Gwynfyd (Nirvana), or fall in Abred when he dies. And thus shall he fall for ever, until he seeks godliness, and attaches himself to it, when there will be an end to the *Abred of necessity* and to every necessary suffering of evil and death.”

THE CIRCLE OF ABRED (EVOLUTION).

Three necessary things are there in the circle of Abred,—the primordial origin of life, the protoplasm of all things, mortality and death.

* Barddas, p. 257.

Three things shared by every animated being whilst in Abred, Divine aid without which there could be no consciousness, the privilege of sharing in divine love, and harmonious action with the Divine in order to attain the end and object of their destiny.

Three necessary causes operate in the circle of Abred, that of the development of the bodily structure of every animated being, that of the attainment of universal knowledge, also that of moral growth in order to triumph over the spirit of evil (Cythraul) and obtain self-deliverance from evil (Droug) for without these there could be no progress.

Three essentials are there in order to obtain perfect knowledge, reincarnations in Abred, in Gwynfyd and reminiscence of past experiences.

Three are the things inevitable in Abred, the transgression of law (natural and spiritual), deliverance by death from Droug and Cythraul, growth of spiritual life.

Three are the essentials to man's triumph over evil,—suffering, calm endurance of change,—liberty of choosing, by which he can determine his own destiny.

Three are the alternatives offered to man, Abred and Gwynfyd (heaven and hell) necessity and liberty,—good and evil, all in equal balance, man being able to attach himself to one or the other.

By three things man falls under the necessity of Abred; ceasing to strive after knowledge, refusing and resisting good—preferring the evil, in consequence of these he descends in Abred to the place for which he qualifies himself and begins again his pilgrimage through the circle of evolutions.

Three principal things to be acquired in the stage of humanity—knowledge—love—and moral power. These cannot be acquired anterior to the human stage but through the exercise of liberty and free choice. They are the three victories. They begin with humanity and attend it through all the cycles of the ages.

Three are the privileges incident to humanity—the adjusting of evil and good, giving rise to comparison—liberty of choice giving rise to judgment and preference—increase of moral power. These are necessary in the working out and accomplishment of human destiny. THE CIRCLE OF GWYNFYD.—(HAPPINESS).

Three are the principal blessings in the circle of Gwynfyd,—freedom from evil, freedom from care, freedom from death.

Three things attainable by man in the circle of Gwynfyd, his primordial genius,—his primordial love and memory of past incarnations without which he cannot attain to perfect happiness.

Three are the Divine gifts to man,—a life complete in itself—an individuality absolutely distinct,—and natal genius. These constitute the personality of every animated being.

Three are essentials to universal knowledge—transmigration through the stages of being—the memory of each incarnation and its experience—the power of passing at will into previous states for the enlargement of knowledge and experience and these are attainable in the circle of Gwynfyd.

Three are the things of endless growth; fire or light,—intelligence or truth,—spirit or life; the ultimate result of which is the rule over all things when the circle of Abred (evolution) will terminate.

Three are the things continually decreasing, darkness, error and death.

Three are the things which ever become stronger, Love, Knowledge and Justice.

Three are the things which daily become weaker, Hate, Injustice, and Ignorance.

Three are the beatitudes in Gwynfyd, the reciprocal sharing of benefits,—the willing recognition and ready acknowledgment of individual genius and Universal Brotherhood based upon the love of God.

Three are the prerogatives of the Divine, to be self infinite, to become finite in the finite and unification with all the various states of existence in the circle of Gwynfyd.

From this outline of Druidic teaching we learn: that in those remote ages, the doctrines of reincarnation and Karma, were understood and grasped with that clearness of apprehension so as to make them facts of the Universe. Its moral

teachings were pure and healthy, inculcating chastity in all the relationships of life, the infringement of which was visited with the punishment of death. Druidism throughout its whole career kept itself perfectly pure and uncontaminated from those vices and phallic impurities which have so shamefully degraded most of the great religions of the world ancient and modern.

MY KINGDOM.

BY DAVID.

WHEN I was last born into Theosophy, I came in as President of a Branch; and a very little Branch it was, too; five all told. Besides myself, there were my friends X and his wife, and my two chums Y and Z.

When we concluded to enter the fold, there were just offices enough to go around and I was put in President on the plea of the leisure at my command, and Mrs. X was made Secretary for a similar reason; and I joined with the others in regarding it a sort of pleasantry, when addressed with mock homage by them as "Mr. President."

But gradually a change crept in with additional numbers, and when we hired a long room near the centre of the town and placed the official table and two chairs upon the little platform at one end of it, I noticed that Madam the Secretary dispensed with all the quips and quaint sayings that before had characterized her reports of our proceedings, and attended strictly to business; and also that the term "Mr. President" took on a more serious meaning; and when the town's people began to crowd in and fill our seats on all extra occasions, I, myself, was sensibly impressed with the

importance of my position; and the narrow vistas of my life began to widen out as I applied to them the broad bases of Theosophy. I and Theosophy were to awaken the world, especially *I*, which thought immediately added an inch at least to the dignity of my stature; full, round tones to my voice; and a benevolent expansion to my gestures that expressed an amiable patronage of all humanity, to whom I gave my spare time and all my pocket money, and felt virtuous and quite deserving of any notice that might be taken of me at Headquarters.

Soon I noticed that X began to blossom out as a clear-headed essayist, that Y talked wisely and from notes only, and that Z was on his feet with a spring at any specially puzzling question, and made all clear as a well-trained lawyer could; all of which was of great use to me and redounded to my official glory; but the annual election approached and I wondered if X's increasing popularity might not suggest a change in presidents to some short-sighted members, though any reasonable one might see that it would never do to have two of a family at the head, and

Mrs. X *must* be retained as Secretary. Why, they would run the whole thing and leave nothing but hard work for the rest; really Y would do better than that, but he hadn't a particle of enthusiasm, and was coldly intellectual, and oblivious altogether of the Heart Doctrine, which alone tells in Theosophy; and Z, poor fellow, hadn't a penny to spare for the work, and cash, hard cash, had to back up Theosophy as well as everything else. Clearly, I was the one appointed by "Those who Know" to do this work; and I straightway proceeded to reinforce Their powers and preference by all my own business acumen.

I pulled a wire here, touched a button there, and made a "cinch" wherever I could; and finally took a trip to New York where I found all at Headquarters too busy to get really well acquainted with me, and to fully appreciate my merits; but I met two or three other fellows on an errand similar to my own and we got together and exchanged confidences as to what we had "caught on to" and retailed mysterious, cabalistic words let fall in our presence; caught a whiff or two of things occult, as the workers rushed by on nameless errands; then wrapping this new cloak of mystery and prophesy about us, we took the home train; and imitating the curt and preoccupied manner of the sphinx-like official workers, I proceeded to set everybody in the home Branch on the *qui vive* to learn of the wonders I was supposed to have seen, but was too discreet to reveal.

My personal importance being thus emphasized, I felt ready for the ordeal of the election, whose outcome, however, gave me so scant a majority over X that perhaps I was not as courteous to him as I ought to have been, when he complained that while I had taken on outwardly the wisdom of the owl, Theosophy had taken all the old jollity and good-fellowship out of me; and when Mrs. X confirmed his opinion, I excused

them both in my own mind, on account of the defeat just sustained, and their consequent psychic condition. That peculiar fever that attaches itself to the *selfative*, I decided, must be hard enough to endure of itself, and should appeal to the magnanimity of the friends of the sufferers who ought to pass it by in considerate silence.

But I had little time to waste on trivial things, for though many offered their help in the Branch work, I felt that the reports and returns were most important, as the least carelessness might reduce the averages; and, indeed, I had some trouble in reconciling Mrs. X to the proper business methods of keeping them up, in her share of the work, where they would be a credit to the Branch. Then, too, frictions and discords began to rage fiercely, and so many were dropping out that I had no time for restoring harmony within the heart of the circle, in my anxiety to get new recruits to fill the vacancies; and the whole thing wore on me so, and I saw so plainly that my efforts were not appreciated, that I felt deserted by my nearest friends, and when I asked myself, "What is it all for?" there was no soothing, interior voice to reassure me, and I well remember the night when these conditions reached their climax and I went to sleep with a glaring red interrogation point flaming before my inner sight, to awake with a start in the middle of the night with a firm conviction that my whole being was in the grasp, fibre by fibre, of an octopus whose purpose was total destruction, from the limbs that had done the errands of the brain, to that brain's finest convolutions from which had emanated the commands that had ensouled selfishness, deceit and all uncharitableness. This passion for place and power was in possession of me, and not I of it.

In one wild illuminating flash, I saw the whole evil of my being, and till daylight, with uncompromising industry I tore away the roots that had been feed-

ing upon me, and rose weak and wan but a sane man and light at heart through relief from the burden that had lifted from my shoulders.

A good half of my second year still remained in which to undo the mischief I had done. At last I realized that the desire for recognition and justice that I found within myself, was native to every heart and only needed the proper kind of encouragement to become a healthy, helpful source of brotherliness; for the long exiled poor, whose only dole has been reluctant bounty, require so little, and what is so easy to give, to make them content and happy; just the recognition of their common humanity that they are *one of us* and welcome to share in our common labors and mutual recognitions.

I threw wide to the sunlight the prison I had made for the timid, of superstition worse than dogma.

I gave liberty to the youth whom I had so bound to me by self-interest and in-


timidations, and taught them to seek their truest manhood outside of the bonds of intrigue and self-seeking and on the basis of uncompromising truth.

I found that many individual needs could be supplied within the society by discovery of the acquirements of each, and applying them to the wants of the others; thus we formed schools within schools and scotched the serpent of favoritism till all hands were willing, all hearts happy, and the fact dawned upon me that the Branch was running itself, and on noiseless wheels, requiring but a watchful eye and kindly hand to avert any serious friction; and when at the next election I was made president un-animously (though against my will) I caught a glimpse of my real kingdom and knew it lay in the realm of service, service in any capacity, and to the lowliest brothers in the Branch through whom alone it might reach outwards and become a part of the Universal Brotherliness that is to leaven the world.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

THE SERPENT SYMBOL.

HE serpent and the dragon are used by different nations as symbols of Life and Wisdom, and therefore signify also the Masters of Life and Wisdom, or the great Teachers. The sloughing of the serpent's skin suggested a perpetual renewal of life to the primitive peoples, and the serpent with its tail in its mouth formed an endless line, the perfect circle that symbolized Eternity. Because all things must have their opposites, Life involved Death, the power to heal implied the power to slay, and therefore we have the two serpents, the light and the dark, that twine around the caduceus of Mercury. Both the serpent and the dragon symbols, like all important myths, have their septenary significance, and may be taken in many senses, ranging from that cosmic force which we call physical life, to the Logos itself, the origin of life and Wisdom.

The solar Chnouphis, or the soul of the world, according to the Gnostics was figured by a serpent standing on human legs. Chnouphis was the *Spiritual Sun of Enlightenment*, or Wisdom, and therefore the patron of all the Egyptian Initiates. In *Isis Unveiled*, Vol. II, p. 213, is an explanation of the Gnostic symbolism of the Serpent as the Logos. From the unfathomable Abyss (the veil of the Unknown), issues a circle formed of spirals, that is a grand cycle composed of smaller ones. This is the "Spiritual Sun," and coiled within and following the spirals lies the serpent—emblem of Wisdom and Eternity—the dual Androgyne. The cycle (or circle) represents the Divine Mind (*Ennoia*) a power which does not create, but must assimilate, and

the serpent (the Agathodæmon, the Ophis) represents *the Shadow of the Light*, non-eternal, but the greatest divine light on our plane. That is, the Unity manifesting itself as the *Logos*, a double principle of Good and Evil. When *Ennoia* and Ophis are separated, one is the Tree of Life (spiritual), the other the Tree of the Knowledge of Good and Evil. Therefore we find Ophis urging the first human couple to eat of the forbidden fruit; the Logos, or the bearer of divine creative wisdom, teaching mankind to become creators in their turn. The Cross was an evolution from the "tree and the serpent," and thus became *the salvation of mankind* (*Secret Doctrine* II, 216). A careful study of this Gnostic symbolism will explain all the serpent myths. For further information see *Secret Doctrine* (old edition) I, 253, 363-4, 403, 410, 442, 472, 549. II, 202, 208, 214, 230, 236, 356, 504, 528, 280, 364, 381, etc., etc.

K. H.

It is often said that suffering is Life's great teacher, but can we not also learn and progress through that which brings pleasure and happiness? Should we not take each as it comes and endeavor to learn its lesson, or should we always turn away from pleasure?

Pain and pleasure are not things in themselves, but are perceptions of transitory conditions of harmony or disharmony, and as such are equally a part of Life, and equally teachers. Pleasure is agreeable because of its harmony, even though that be local and transitory, pain is disagreeable because of its disharmony. Pain and pleasure are relative to the experiencer, conditions that give pain to some will give pleasure to others. Selfishness gives rise to the seeking of

congenial personal conditions, and brings about a conflict of purposes which makes it impossible to maintain any one condition. The Soul seeks harmony, but that harmony must be that of all souls, true harmony lies in the line of the ideal progression of humanity, in the sweep of universal harmonious conditions.

Our work then should be to think, speak, and act understandingly for Universal Brotherhood, and in the meantime, as the conditions which exist were established by ourselves individually and collectively, we can take as much as merit has in store for us, learning from the pleasure that comes to us, the beauties of harmony in the present and its great promise for the future, and finding in its sunlight, courage and inspiration to faithfully pursue the work that must ultimately cause the ways of the world to be those of pleasantness, and all its paths to be peace.

R. C.

In a Lodge meeting the opinion was advanced that character does not change during life, but remains the same from the cradle to the grave, merely unfolding. Is this a correct view? Does it not imply the doctrine of fatalism and destroy all free-will?

Let us answer the question on the basis laid down by that most delightful reasoner, Patanjali.

There is, says W. Q. J., commenting upon Aphorism 9, Book II, "a natural tendency to manifestation on the material plane, in and through which only the spiritual monads can attain their development, and this tendency, acting through the physical basis common to all sentient beings, is extremely powerful, and continues through all incarnations."

Clearly, then, one result of incarnation is experience gained through matter. But evolution is twofold in its results. The soul gains experience from matter, but it also leaves its impress upon matter, hence succeeding incarnations provide it with instruments refined and perfected, not only through use, but also for use.

The soul, or "perceiver," being "conjoined in the body with the organ of thought," it follows that incarnation leaves a mental deposit, which is the basis of experience in subsequent lives.

An operation performed with a surgical instrument is an index of the surgeon's skill. The use of personality and personal environment as an instrument, is an index of the experience and knowledge of the soul. Character, then, is the ability of the soul to use present environment. It is the sum of past "mental deposits," and does change through growth and unfolding. There is no possibility of fatalism in the matter. Just as many operations are accomplished by utilizing the force of gravity, so enlightenment is reached by utilizing the "self-reproductive power" of spirit—the power which enables "the real perceiver and knower" to evolve.

MARY F. LANG.

The fixed points of every proposition should first be clearly understood, and definitions settled. Our first absolute point here is the axiom that nothing comes except from a sufficient cause, and this at first sight seems to lead, without escape, to a crass fatalism, and we reach with George Eliot "the imprisoning verdict that one's philosophy is the formula only of his personality." But with her we seek to escape this prison, and this very effort to escape is evidence of a wider truth existing somewhere. Man's failure to rest satisfied with fatalism as a theory is an argument against it which cannot be philosophically ignored.

But there is still a greater obstacle. To hold that life is merely the unfolding of what existed at birth does imply, without question, fatalism and destroy progress. But if the life of one man is so, so is the life of the race; and if there is no progress for the man or the race, but only elaboration of existent causes and conditions, so must also it be with the universe, and manvantara after manvantara repeat the same useless show,

and the whole universe be but an automaton. And this is more than unthinkable, it is inconsistent and contrary, for we find evolution and progress as vital principles, which they could not be in an automatic universe.

The trouble lies in the vicious circle of our argument, a very circle of necessity. We have so restricted our thought to the material that we limit our idea of causation to some finite thing precedent in point of time to its effect. The character which unfolds we also regard as a sort of limited personality, instead of an infinite, divine, and spiritual quantity, manifesting itself in orderly sequence according to its own nature. The inner nature is not simply endowed with freedom—it is free determination itself, and the spirit of progress is one attribute of the great First Cause in the manifested universe.

The central, working reality in every man is infinite in its potentialities, and if we find an actual limitation to its expansion in manifestation, that limit is determined not by lower things, but is in obedience to the harmonies of yet interior, higher realities, the spirit of the race, as this in turn is attuned to that greater unit, the planetary system, and this to the all. Man's ultimate character is divine, self-sufficient, and the farther in we get, the less limited and purer it becomes. W. E. G.

Can the human soul, astral body, or whatever it may be called, be separated from the physical body, temporarily and projected whither the owner wills? Can you tell me how this is done, and what the necessary conditions are, also whether or not it is possible to every one to acquire this power?

In the first place the human soul and the astral body are not identical. The soul is the man himself, the inner real being, who uses the astral and physical bodies and the other parts of the nature as instruments. In a sense, the soul is free from the body temporarily, every time we think deeply when our atten-

tion is taken away from the physical body, so that for the time we forget it and also during sleep.

It is possible to separate the astral body from the physical, but it should not be attempted owing to the great dangers, mental, moral and physical, which attend such separation, unless the whole nature has been purified and complete knowledge of one's self has been acquired on a sure foundation of philosophy and the practice of the highest ethics.

It is not likely therefore that information should be given how to bring about such separation of the astral from the physical, and H. P. Blavatsky, William Q. Judge, and the present Leader of the Theosophical Movement and all advanced students of Theosophy discourage all psychic practices as leading to no good results but on the contrary doing much harm. No true progress can be gained in this way. What is needed is a study of the philosophy and an endeavor to realize the Universal Brotherhood of Humanity.

In connection with this subject of acquiring psychic powers, students are recommended to read "True Progress:—Is it aided by watching the Astral Light?" by Bryan Kinnavan, published in *The Path*, Vol. V. p. 112. In it occurs the following:—"Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be the means for you to learn the causes that operate in nature, how they work, and what each one works upon. . . . This too is the old practice enjoined by the ancient schools They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason."

ARIES.

"The statement was made recently in the Students' Column that all men would be saved eventually. Does not this conflict with the 'death or loss of the soul' spoken of in *Isis Unveiled*, and other theosophical writings. What is the meaning of Christ's statement: 'What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?' How can a man lose his soul which, I understand Theosophy to teach, is man himself?"

The question must be made clear to our minds before it can be answered with any degree of satisfaction. What is it that is to be saved, and what is it to be saved from? To answer such questions satisfactorily we must turn to the most comprehensive and rational of all philosophies—THEOSOPHY. Here we find that man is made up of a higher and lower nature, the permanent and impermanent, the Divine Soul and the personal man. It is the personal man, then, who has to "work out his salvation." The personal man is composed, so to speak, of all the mental, physical and psychical characteristics. The higher always seeks to manifest through the lower, and it is the task of the lower mind to overcome the limited perception of life which is the only real death, and become united with its parent, the Divine Soul. While it is true that the Divine Soul by its very nature is immortal throughout eternity, *the personal man has to win immortality*. How is this done? By purifying the thoughts and living nobly and unselfishly; for nothing but that which is in its essence divine can inhere in the eternal. The Divine Soul can only attract back to itself that which is of its own nature. Therefore all the noblest elements of our nature will endure while that which belongs to the lower and personal will fade out in its appropriate time and place.

The statement of Jesus quoted in the question is, in the light of what has been said, more easily understood. It is possible for the lower mind, the personality, to become so immersed in ma-

terial life that all connection with its parent source may be cut off; darkness may so usurp the place of sun, moon and stars in our firmament that no light of the divine can reach us. This severance from the higher during lifetime, brought about by a long course of persistence in evil, is really the "loss of the soul" as I understand it. To partake of the immortality of the Divine Soul, the human soul—the personality—must be purified through the pain of experience, for that indeed is the purpose of life; it is through the eating of the fruit of the "tree of knowledge of good and evil" that we approach "the tree of life" eternal. It is an old saying "that while there is life there is hope," and it may be applied in this connection; that while man is in a body the feeblest aspiration upwards forms a "thread of union" with his "father in heaven"—the Divine Soul.

With this in view we begin to realize more fully our responsibilities as members of the Universal Brotherhood organization. By a strong spiritual appeal we may arouse and fan once more into flame the smouldering fires of divinity in the hearts of men and women, and in some cases, at least, help to build anew the bridge which leads from the lower to the higher, the human to the divine; thus making possible the "salvation" of human souls. It should be well borne in mind, what is in fact universally admitted, that everything that is worthy, heroic, noble, beautiful, good and true is by its nature immortal. Let us see to it that the efflorescence of each life is made up of eternal elements and we shall have gained immortality for the human soul, and made possible its union with the divine. Eventually harmony must be restored throughout the entire Kosmos even at the loss of many personalities, for all that is of the purely personal life must pass at some time into the "sea of forgetfulness," there to be remembered no more. D. N. D.

Do animals reincarnate, in other words, do they possess a reincarnating ego? It seems to me that there must be some spark or unit of consciousness which ascends in a continuous and unbroken line through all the lower kingdoms up to man and beyond.

In the *Secret Doctrine*, Vol. I, p. 17, (new ed., p. 45), the third fundamental teaching is given as follows:

"The fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of incarnation, or necessity, in accordance with cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine soul) can have an independent conscious existence before the spark which issued from the pure essence of the universal sixth principle—or the Oversoul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha.)"

This is a very important and clear

statement and according to it there is a spark which ascends in an unbroken line through all forms of life from the lowest to the highest, and if we take reincarnation in a general sense, the spark is continually reincarnated or reëmbodied in new forms. The persistent principle is assuredly there, otherwise evolution and progress would be impossible, but whether we can apply the term ego to the divine spark manifesting in the stone, or the plant, or the animal, depends on our definition of terms. If by egoity is meant that state or condition of consciousness in which there is knowledge on this plane of the individual self and recognition of self-persistence, then egoity cannot be applied to the kingdoms of nature below the human and perhaps not fully even to all members of the human family. But the divine spark is present everywhere, and the animal form is a vehicle for its manifestation, represents one of its modes of manifestation, and is one stage in the evolution of its powers on this plane. In order to gain all experience in this mode of being it is reasonable to suppose that the soul or divine spark must pass through all animal forms and in this general sense we may say that animals do reincarnate.

J. H. F.

YOUNG FOLKS' DEPARTMENT.

BY ALBERT E. S. SMYTHE.

FOUR, THREE, TWO, AND ONE.

AS I went on my way through the Enchanted Land, I saw two of the quaintest fellows I had ever dreamed about. They were some way ahead of me, and as I had not yet seen anyone who could tell me anything I wanted to know, I ran after them and shouted.

They swung around and faced me, and I was puzzled to see that they always kept a little distance apart, but with always the same distance between them, as if, indeed, each held a hand of the same invisible companion.

"How do you do?" I said.

"How do we do?" said one of them.

"He doesn't do a thing," said the other.

"We do it all," they both shouted, and then laughed so much that I grew quite red in the face and thought them very rude.

"He thinks we have no manners," said one of them.

"Neither we have," said the other.

"Isn't it jolly?" they both shouted, and one catching hold of my right hand, the other my left, they swung me around in such a swift and giddy dance that the flowers and the grass and the sky and the clouds all got tangled up in great coils of red and green and white and blue ropes, whirling and spinning in endless circles. I was so dizzy when they stopped that I staggered about and had to sit down. They stood beside me and laughed so much I felt sure they could not have any ribs, as mine always ached distressfully if I laughed half so much.

"Why do you laugh like that?" I asked them.

"Why do we laugh?" they shouted, and immediately went into such an uproarious fit I was afraid something might happen. It did not seem right to laugh so much, almost. I was even afraid I might get over my indignation and begin to laugh also, and I was quite certain that if I did I should need a doctor.

"He hasn't seen us cry," said one.

"Nor laugh on the other side of our mouths," said the other.

"Do you cry as badly as you laugh?" I asked.

"Of course we do," they replied.

"Please don't then."

"Oh, we won't; we were crying just a little while ago. Generally one of us laughs while the other cries, but that never occurs except with strangers. Didn't you feel miserable when you were climbing the Far Hills?"

"Yes," I said; "dreadfully."

"Well, we were crying then, and so we had to laugh when you came here, and couldn't see Number One."

"What's Number One?" I asked.

"Oh, you're a silly," said one of them. "You were dancing with Number One just now. We are Two and Three. You are number Four. Can't you see Number One between us?"

"No," I replied, "I can only see the air."

"And you can't see that, you stupid. But if you will try and tell the truth we can show you lots of things, and perhaps you can learn to see Number One."

"Which of you is Two and which is Three?" I inquired.

"Either you please," said one of them.

"Sometimes I am Two and sometimes I am Three. But you are always Four, and One is always one."

"Have you no other names? I have another name than Four," I said.

"Yes; I am Mister Cause, and this is Master Consequence. Or if you like I am Master Consequence and he is Mister Cause."

"We are both each other," said his quaint companion.

"I am everybody's Daddy," said one of them.

"I am everybody's Sonnyman," said the other.

"I am Day," said the first.

"And I am Night," said the other.

"And I am Night," said the first."

"And I am Day," said his fellow. And so they began such a chant that I cannot remember the tenth part of it, and my head quite reeled with the confusion and the extent of it all. For they seemed to exchange places and characters with each response, and they assumed so many and so various forms and appearances that the whole world seemed to pass before me in a vision.

"I am Birth."

"And I am Death."

"And I am Death."

"And I am Birth."

"I am Past."

"And I am Future."

"I am Future."

"And I am Past."

And so they continued until they seemed to have named and represented all the things and all the ideas I had ever heard of, and far more that I had not, all of them arranged in couples and all of them apparently interchangeable. At last they stopped with a repetition of the names they began with.

"I am Mister Cause."

"And I am Master Consequence."

"And I am Master Consequence."

"And I am Mister Cause."

"I am the Daddy."

"And I am the Sonnyman."

"And I am the Sonnyman."

"And I am the Daddy."

"Have you quite finished?" I asked when they ceased.

"Oh dear, no! We are the Twins of May. We go on forever," cried one. "If we didn't, we would be suspended. You remember we told you that we did it all?"

"Yes," I admitted, "but I wasn't sure if you were not joking."

"We never joke," he replied.

"Not when you laugh as you did?"

"That was a most serious matter," he said.

"Well, it was," I conceded. "You are a queer couple. Still, if you can tell me something about the Enchanted Land I shall be very much obliged."

"Don't mention it," said one, "for there is nothing to tell. You must just go with us and see it all. We can show you everything. That is what Number One keeps us for."

"And does Number One go with us?" I asked.

"I told you he was between us. If Number One wasn't here we couldn't be together. Number One takes our hands and we take yours, you see. Would you like another dance?"

"Not just yet," I said, though I felt that I would like to see everything change into coils of colored rope again.

"Sometimes people can see Number One in the dance," remarked one of them; I never was quite sure which of them spoke."

"Is that the only way to see Number One?"

"No, there is another way."

"What is it?" I enquired, for I was strangely curious, and longed to look on the face of this Invisible and Silent One.

"You must become a Number One yourself," they said.

"But is that possible?"

"For some it is," answered one.

"For all it will be," said the other.

"And how can it be so?"

"When the First is Last and one lives for others," they told me.

"Has Number One any other name?"

"Yes; many others. Love and Justice, and Karma, and Fate, and Mercy, and Providence, and The Law, and a host of others. But those who speak these names often forgot that Number One always holds our hands, and can only be found between us."

"And which of the Names do you like best?" I asked them.

"We have no desire," said they. "We see with clear eyes."

"But you have better names?" I persisted.

And one said, "There is Life, and to it belong Peace and Eternity."

And the other said, "There is the ever unfolding Beauty."

"And Life and Beauty are two of the names?"

"These are two of the names," they said.

And I went forth with them, and I dwell in the Enchanted Land, Number Four with these three, and three of us are shadows.

THEOSOPHICAL ACTIVITIES.

New York.—In some respects the Central Office is very quiet, there being no meetings held during the summer, but the work in the different departments goes on the same and the stream of enquirers and applicants continues unabating. Our Leader is now in the country, some little distance from New York and it will interest the members to know how she usually spends the day. Her summer home is hilly and beautifully wooded, so there is plenty of shade and at the same time a fine view across the valley towards the west, especially beautiful in the evening at sunset—an ideal place to rest and come into close touch with nature. Yet her work goes on as ever. She is up at 7 A. M., and before breakfast takes a walk. After breakfast she attends to her correspondence which is very large. This takes until 1 o'clock. The afternoon is spent in matters pertaining to our large organization and in arranging and looking over articles for *The New Century* and the *UNIVERSAL BROTHERHOOD Magazine*. A telephone message or telegram may at any time arrive and necessitate a change in the routine of work. There is always

an extra heavy mail when letters come from Europe and Australia, and Mrs. Tingley keeps a stenographer well occupied. A little thought and care on the part of members would often greatly lessen the work, for it often happens that some member writes for information in regard to the I. B. L., and in the same letter sends an order for books from the T. P. Co., and a communication for the E. S. T. All these have to be separated and sent to the various departments; thus causing a great deal of extra labor. Then letters are received from some who are not satisfied to do their own duties that lie before them but write about the duties of others and devise plans for the work, etc. All these things have to be attended to by our Leader and it may take a day to straighten out some tangle which a member has thoughtlessly caused. There is another matter that she wishes to be brought to the attention of some. There are many organizations with good aims and it has often happened that members of these organizations have sought admission into the T. S. or the U. B., with the purpose of aiding their own societies, and the over

enthusiasm of some T. S. and U. B. members has led them to almost adopt the aims and theories of these societies and to turn the energies of themselves and fellow-members of their Lodge in support of them. It is of far greater importance to build up our own organization than to seek to get other societies to affiliate with ours, or advocate their special theories.

Our Leader's work sometimes continues until two and three o'clock in the morning. She is always bright and inspires hope and courage in all who meet her. Letters come continually from Sweden and India begging her to visit those countries and this she herself longs to do. She is deeply attached to India and although the natives saw her for so short a time, some for only an hour or two yet they are most devoted

to the work and have as clear a conception of the purpose and spirit of the work as most of the members at Headquarters.

The organization grows continually and of course this growth entails more work. In the E. S. T. alone several persons could be kept busy all the time (only trained workers can be of service in this department) and in every department there is an increase in the work.

We all felt that our Leader ought to take a rest but the only way in which she could reconcile herself to do so and to go away from the city into the quiet and peace of the country was in realizing that it was in order to gain more strength for the enormous work in the fall and the more easily to finish up what must be done at once.

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